

M E M O I R S
OF THE
L I F E A N D W R I T I N G S

Of the late REVEREND

Mr. JOHN JACKSON, K

Master of WIGSTON'S Hospital in
Leicester, &c.

W I T H A

Particular Account of his W O R K S, and
some original L E T T E R S which passed be-
tween him, and Dr. Clarke, Mr. Whiston,
and other considerable Writers of that
Time.

To which is added

A n A P P E N D I X,

Containing a large Addition to his S C R I P T U R E
C H R O N O L O G Y, from the Author's own Manu-
script; also an Account of his M S S. relating
to a Greek New Testament, &c.

L O N D O N:

Printed for T. FIELD, at the Wheat Sheaf, the Corner
of Pater-noster-Row, Cheapside.

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MEMOIRS

OF THE

LIFE AND WRITINGS

Of the late Reverend

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Leicester, &c.

WITH A

Particular Account of his Works, and
some original Letters which passed be-
tween him, and Dr. Clarke, Mr. Whiston,
and other considerable Writers of that
Time.

To which is added

An APPENDIX,

Containing a large Addition to his *Synopsis*
Chronology, from the Author's own Manu-
script; also an Account of his MSS. relating
to a Greek New Testament, &c.

L O N D O N

Printed for T. Fisher, at the White Swan, the Corner
of Finsbury Lane, Christchurch Lane.

M D C C L X V

P R E F A C E.

MR. Jackson having in his Life Time acquired a considerable Reputation, both as a Scholar, Philosopher, and Divine, an Account of his Life and Writings may not perhaps be unacceptable to the Publick. I sincerely wish some Person better qualified had undertaken the Work, but till that be done the following Memoirs, imperfect as they are, may in some Measure supply the Defect.

Whatever may be the Errors of this Attempt, the Design at least will, I hope, be considered as a Testimony of Regard for a worthy and respectable Character.

In the latter Part of Mr. Jackson's Life I had the Happiness of being intimately acquainted with him, during which Time I frequently pressed him to furnish me with Materials for the present Undertaking, but it was with the utmost Difficulty that I prevailed on him to comply with my Request. After repeated Refusals the Summer before his Death I obtained from him the Account which is the Foundation of the following Narrative, but his Memory was then so far impaired that I could not get from him such satisfactory Information in regard to many Transactions

actions as I wish'd for, and which an earlier Compliance with my Request would have enabled him to have given. Our Author upon examining his Library, having furnished me with a compleat Catalogue of all the Books and Pamphlets he had published. I shall in the following Account give a List of them ranged in a chronological Order.

I shall add some Reasons that induced Mr. Jackson to publish his Pieces, with a few Observations on their Importance and the Reception they met with. These Reasons will chiefly be taken from his Memoirs of the Life and Writings of Dr. Waterland, or from the Letters which passed betwixt him and Dr. Clarke, for the same Purpose I shall likewise refer to his Opinion of Subscriptions to Articles

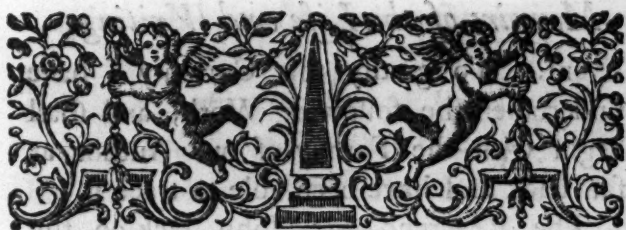
P R E F A C E.

cles of Faith, and an Account of the Losses he thereby sustained as recited in the Life of Dr. Samuel Clarke, by Mr. Whiston, who was well acquainted with both those very eminent and worthy Divines.

The more we hear of a truly great and amiable Man, the more we respect his Memory, and strive to imitate his Virtues. On this Principle I may venture to say, that any further Information relative to our Author given the Publick by an abler Hand, will not only be received with Pleasure by the surviving Friends of the Deceased, but will likewise be a real and lasting Benefit to the World.

The EDITOR.

M E M O I R S



MEMOIRS

OF THE

LIFE and WRITINGS

Of the Reverend

Mr. JOHN JACKSON.



WE are naturally led to enquire after those who by their Writings have contributed to our Instruction and Entertainment.— So great is our Curiosity in this Respect that scarce a single Circumstance which bears the most distant Relation to a Man who has distinguished himself by his Virtue, Learning and Ability, can be called an uninteresting

B

Event.

Memoirs of the Life and Writings

Event. To gratify this Curiosity I have undertaken the following Work, and shall begin with the Family of our Author as far back as I have been able to trace it.

Great
Grand-
Father.

The Reverend Mr. John Jackson the worthy Great Grandfather of our Author, was the Son of a London Merchant. According to the best Information I could obtain, he was Rector of Marth, Marfin or Marsden (for the Name is uncertain) in Richmondshire, about the Beginning of the last Century, and is said to have published a small Treatise on Prayer.

Grand-
Father.

His Son Mr. John Jackson was educated in Christ College, Cambridge. The Times being full of Confusion, and the Civil War raging when he had finished his Studies, he thought proper to go into the Army, and accordingly accepted of a Commission from the Parliament. After the War was ended he resumed his former Pursuits and entered into Holy Orders. Afterwards he was collated to the Vicarage of Doncaster by the Archbishop of that Diocese, and the Corporation presented him to the Rectory of Rossington, about three computed

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puted Miles from Doncaster. Both these Livings he enjoyed to his Death.

In both these Places he was succeeded by his Son John Jackson who then had the Living of Sensley or Seza near Thurst in Yorkshire, a Rectory in the Deanery of Bulmer: But upon his Father's Death he quitted that Living and removed to Doncaster. Afterwards Archbishop Sharp gave him a Prebend's Place in Southwell. He married Miss Ann Revell of an antient Family at Oxon a few Miles from Chesterfield, and by her had several Children. Amongst these the eldest of the Sons was the Person whose Memoirs we shall presently relate. This Gentleman died when he was about Forty-eight Years of Age, a little before his Son had compleated his Studies at Cambridge.

The Reverend Mr. John Jackson, of whom we shall now treat, was born at Seafey in the Wapentake of North-Allerton, on April the Fourth, in the Year One Thousand Six Hundred and Eighty-six. He was taught Greek and Latin at Doncaster School by the famous Dr. Henry Bland, who was afterwards Head Master

1686

Memoirs of the Life and Writings

of Eaton and Dean of Durham. Here our Author made such Proficiency in Learning that the Instruction of the Scholars was frequently left to his Care.

1702

Being thus accomplished, from hence he removed to Cambridge and entered at Jesus Colledge towards the End of 1702, but did not go to continue there till Midsummer 1703.

1703

There he pursued the different and requisite Branches of Study. In the latter Part of this Period he applied himself to the Study of the Oriental Languages, especially the Hebrew, under the celebrated Mr. Simon Ockley.

After he had been at the University four Years he took a Batchelor of Arts Degree. A little before this his Health was so much impaired by a Fever, which probably might arise from his intense and close Application, that he was obliged to return to his Friends in the Country.

1707

In 1707, having finished his Studies, he left the University, and resided about nine Months with Mr. Simpson at Renshaw in Derbyshire. Here he acted in the Capacity of a Tutor to Mr. Simpson's Children.

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Upon his Removal from hence in 1708 he was admitted to Deacon's Orders. The Living of Rossington was before this given him by the Corporation of Doncaster, and had been reserved for him some Years. This Year he went and resided there, and performed Service till he became of a sufficient Age to supply the Rectory in it's full Extent. As soon as he arrived at twenty-four Years, which is the Time prescribed by the Church, i. e. in 1710 he was admitted into Priest's Orders, and then took full Possession of that Church.

1708

1710

After this he went and boarded at Doncaster, and in 1712 took to Wife Elizabeth Cowley the Daughter of John Cowley, Esq; Collector of Excise then at Doncaster. Upon this he entirely rebuilt the Parsonage House at Rossington. When this was fit for them they went and resided there.

1712

In the Year 1714 Mr. Jackson, after having acquired a considerable Stock of Learning, commenced Author, and was a strenuous Champion, as the Sequel will prove, for what he apprehended to be the Scripture Doctrine of the Trinity. Dr. Samuel Clarke had, a little before that Time,

1714
No. 1.

1714

published his noted Piece concerning this Article. The Book made such a Noise, that it soon raised the Passions of the Orthodox, and occasioned several Books to be written on that Subject. Mr. Whiston in his Life of Dr. Clark justly observes, that this Book made a very great Impression upon many. Amongst those who took Dr. Clarke's Part was our worthy Author. This he did not in a Hurry, but after mature Deliberation and upon the fullest Conviction; for at first he had strong Prejudices against it, and was even afraid of being led into Error by it. He informs us in Letter the first, p. 2 and 3: "That some of his
" very Learned and Pious Friends, had so
" far prejudiced him against it, that he
" looked upon it as erroneous, insomuch
" that he thought it not safe to read it, but
" frequently commended the Doctor in his
" Prayers to God, beseeching his Goodness
" and Mercy to enlighten his Understand-
" ing with the Light of the Gospel, and
" bring him back into the Way of revealed
" Truth. However in about a Twelve-
" month after that Book came out, he
" found himself disposed to read it. Here-
" upon

" upon he was agreeably surprized, and
" upon considering the Argument was fully
" convinced of what the Doctor there as-
" serted *." A fuller Account of this Affair

B 4

we

* Besides this Proof of our Author's Candour and Liableness to Conviction, we not only have various Instances of it in all his Books, but also we have a strong and somewhat similar one to this in a Letter he writ to Dr. Waterland dated March 15, 1711 wherein he says, " Atheists can lay
" no hold of those Arguments which tend to confute them;
" but on those for *Orthodoxy* they may, and I fear can
" never be answered by you; and I should be glad to
" know what Answer you would make to an Atheist, or
" one who should ask, how it is possible for three Agents
" necessary in their Nature, to exist, or to be shewn that
" they do not necessarily destroy each other's System, and to
" introduce Atheism.

" I am sorry that you lament the Growth of *Heresy*, be-
" cause I fear you include in that Word, some Opinions
" I have favoured and which have had Effect on the Minds
" of very many very learned, considering and virtuous Persons,
" and which I trust (through God's Blessing) will not fail
" to make many others and even you yourself an *Heretic*.
" I myself was once as zealous against what the *Orthodox*
" (would they really were so) call *Heresy*, as you now are;
" but I have learned to esteem nothing *Heresy* amongst
" Men, but an evident Opposition to God's plain and ex-
" press Holy Word and Doctrine, and will always be ready
" to contribute my Talent towards the extirpating such
" *Heresy* out of the Minds of Men in a christian and rea-
" sonable Manner. But whether the *Orthodox* or *We* are
" more truly *Heretics*, the Arguments on both Sides from
" Scripture and Reason ought only to determine, though I
" hope

1714

we have in the Preface to the three Letters. There he tells us he resolved to go to the Fountain of Truth, the Word of God, by this, assisted by Reason, and the Spirit of God he hoped for Satisfaction in that grand Article. Then he adds " And I thought " the easiest and clearest Way to have all " the Scriptures relating to that Doctrine at " once before me, would be by considering them as they stood in the Reverend " and Learned Dr. Clark's Scripture Doctrine of the Trinity. Which Book gave " me this Advantage I had ever wanted " before, and which Method (certainly " most to be approved of) I found the " Schemes of our modern Divines very " much deficient in. And this I am persuaded is one Reason of their so great " Disagreement both with one another, and " (as I now find) with the whole Tenor " of Scripture. For after my most diligent and (I am sure) honest Enquiries " into

" hope neither of us will be found so in God's Account at " the *Great Day*. I agree entirely with you to adhere to " *Principles* and not to *Men*, and give me leave to add, " to maintain *Principles*, however opposed or discountenanced " by *human Authority*."

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“ into the Truth of the Doctrine, I am
“ by the Mercy of God thoroughly and
“ heartily perswaded, that the Faith
“ concerning the ever-blessed Trinity
“ once revealed and delivered to the
“ Saints, and preserved entire and uncor-
“ rupt in the first and purest Ages of the
“ Church, is contained in those Proposi-
“ tions which Dr. Clarke with great Rea-
“ son and Learning hath deduced from
“ Scripture, and in those Explanations
“ which he has given of the Liturgy of
“ the Church of England. Having by
“ the Grace of God and his learned and
“ pious Endeavours, overcome my former
“ Prejudices, and been convinced of the
“ Errors, and brought I trust into the true
“ Knowledge of Jesus Christ my God and
“ Saviour, I thought myself bound in Con-
“ science to acknowledge my Spiritual Ob-
“ ligations to him on that Account, and
“ to declare the Sense of the Benefits I
“ believed my Soul had received by his
“ Means.”

To testify this and to manifest his good
Will to Mankind he published Three Let-
ters in Defence of the Doctrine contained in
the

No. 1.

1714

the Doctor's Book. In the first of these, which is dated July 14, 1714, after asserting what has been mentioned above, he returns Dr. Clarke Thanks "for his very
 "learned and judicious Book of the Scripture Doctrine of the Trinity, to which
 "he adds, by God's Grace, I owe the present Settlement of my Mind in (I doubt
 "not) the true Faith of the ever blessed
 "Trinity."

For various and prudential Reasons he did not think proper to affix his Name, but only styles himself a Clergyman of the Church of England. These were so acceptable to the Doctor and so highly esteemed by him, that he writ a Reply to them; and in his Answer to the first begins thus, "I am very thankful to God for the
 "Effect my Endeavours (though not personally known to you) have had upon
 "you; and I can never sufficiently commend your Courage in acknowledging it
 "as you have done." These Letters and Replies were published by John Baker, London, 1714, and consist of 33 Pages besides the Title and Preface.

Our

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1714

Our Author being thus convinced by this Book of the Doctor's, frequently speaks of it in strong and nervous Terms and especially in the Dedication of the Collection of Queries to the Doctor, where he thus addresses him, p. 9, 10, 11, 12. " I cannot sufficiently admire and commend your *Scripture Doctrine of the Trinity*; the Design of which Book (I think) is as noble and truly Christian, as ever entered into the Heart of Man; to deliver so important a Point of the Christian Faith, from that Contradiction and Confusion, which the metaphysical Sophistry and unintelligible Jargon of the *Schools* hath long ago introduced, and which hath ever since prevailed with too many, in the Explication of it, to the great Dishonour of *Christ*, and the Reproach of the *Protestant Church*, and the Hindrance of Christian Knowledge; and to reconcile it clearly to the unquestionable Rule of Scripture and Reason. This Design when encouraged and made effectual, most soon confound and stop the Mouth of the *Deist*, and abate the Triumph of the *Socinian*, and the bigotted *Papist* must let go his
" strongest

" strongest Hold against us, and cease any
 " longer with pretence of Reason and Ar-
 " gument to justify *himself*, and reproach
 " *us*. Never was the Cause of God and
 " Truth put upon a fairer Trial of the Issue
 " than you have done this; and (pardon
 " me Sir) never I think managed with
 " greater Strength and Clearness of Reason,
 " and with more awful Regard to Peace
 " and Charity. To the *Word* and to the
 " Testimony the Appeal is made by you;
 " and *there only* it ought to be determined:
 " Not by one or two single Texts, which
 " cannot be denied to be spurious or mis-
 " interpreted."—"The Light in which
 " you have with great Pains and Judgment
 " placed the *Scriptures*, hath already shined
 " forth in several Parts of the Church;
 " and your Eyes have the Happiness and
 " Pleasure to behold an impartial Enquiry
 " after Truth, gain Ground every Day, to
 " the Honour of Christ and the Joy of un-
 " prejudiced and good Men. But there is
 " a *Spirit* gone out amongst some against
 " you; which (instead of studying and ex-
 " amining into the Truth) calls for Censure
 " and Condemnation not on *you* only, but
 " also

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"also on all those who have the Courage
"and Sincerity to appear in the same
"Design."

1714

Thus commenced a Correspondence between these two Ornaments of the Church, though then unknown to each other. This afterwards ripened into a thorough Esteem, so that Dr. Clarke ever after, as appears by his Letters, continued to address our Author in Terms of the most cordial and affectionate Friendship. In several Letters he expresses his earnest Desire to get him further Preferment in the Church. He assisted him with Books and Observations on them, and several of these he submitted to his Judgement.

Their first personal Acquaintance began at Lynn Regis in Norfolk some Time afterwards. What Delight and Pleasure this afforded each of them may be more easily conceived than expressed. A Passage or two in Dr. Clarke's Letters shews how desirous the Doctor was of an Interview with our Author. The two Letters which I especially allude to are dated June 28 and July 30, 1716. In the first he writes, "I intend to go to Norwich the last Week in
"July,

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“ July, and tarry there till the *first* or *second*
 “ Week in *September*. I shall be much
 “ pleased to meet you there, and will come
 “ over to any Part of that County, in any
 “ Part of that Time to meet you, where
 “ shall be most convenient for you.” In
 the second Letter dated from Norwich he
 says, “ Dear Sir, I shall be at Norwich
 “ the whole Month of August, at Mr. John
 “ Clarke’s Minister of Tombland in Nor-
 “ wich, where I shall be exceeding glad
 “ to see you, or if it be more convenient to
 “ you, I can meet you at *Lynn*, or at any
 “ other Place.” This he repeats again af-
 terwards and says, “ Hoping to see you,
 “ shall be very brief here in giving you my
 “ Thoughts about the Metaphysical Diffi-
 “ culties.”

No. 2.

In the Year 1714 Mr. Jackson entered
 the Lists in the Bangorian Controversy, and
 was an able Defender of the Bishop of Ban-
 gor in the Cause of Liberty. This appears
 from the Pamphlet he published under the
 following Title: The Grounds of Civil and
 Ecclesiastical Government briefly considered.
 To which is added, A Defence of the Bishop
 of Bangor against the Objections of Mr. Law.

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To this he affixes his Name and Place of Residence.

1714

This Piece is written with such Solidity and Judgment that it was soon taken Notice of. The Demand for it was so great that the Bookseller's Man ran away with many of the Copies, thinking to make a considerable Profit by the Sale. This occasioned a Second Edition in 1718 of which I have a Copy, printed for John Knapton at the Crown in St. Paul's Church Yard. It consists of 99 Pages.

In 1715 our Author appeared again in the Trinitarian Controversy, and published a Pamphlet against Mr. Nye, entitled, An Examination of Mr. Nye's Explication of the Articles of the Divine Unity, the Trinity and Incarnation: wherein is briefly shewn, the Insufficiency of that Explication both from Scripture and Reason, with a Vindication of Dr. Clarke's Scripture Doctrine and Replies from the Charge of Tritheism. To this he likewise prefixed his Name, &c. London, John Baker, 1715. It consists of 80 Pages. This is the second Piece in which our Author testifies his Gratitude and Admiration of Dr. Clarke's Performance.

1715
No. 3.

1715

formance. At first he apprehended Mr. Nye to be a Sabellian, but Dr. Whitby afterwards removed this Mistake by informing him that Mr. Nye's Principles were those of a Socinian.

This Piece gained our Author considerable Reputation. It was so acceptable to Mr. Tonson that he conceived therefrom an high Opinion of Mr. Jackson's *Abilities*, as appears from Dr. Clarke's Letter dated April 19, 1716, wherein is this Paragraph: "The Occasion of my giving you the present Trouble, is the Importunity of Mr. Tonson the Bookseller, who intending to publish a Bible with Paraphrase and Notes by several Hands, and judging of your Skill by the Book against Mr. Nye, is very desirous to have you undertake the Comment upon the *Prophets*, and will propose a handsome Gratuity." The *Prophets* he carefully examined, and diligently enquired into the Meaning and Accomplishment of their Prophecies, as is evident from several Tracts published after this Time.

1716
No. 4.

In 1716 a warm and long Controversy arose, and a new Opponent took the Field, but

but Mr. Jackson with undaunted Courage and a fixed Resolution, wards off every Blow. With indefatigable Labour, Diligence and Spirit he maintains the Cause of his Friend and himself against Dr. Waterland the new Antagonist. He pursued him through the winding Labyrinths and intricate Mazes of the obscure Dispute. The Text both of the Old and New Testament were strictly examined and canvassed. The Fathers, various Councils, Historians and Writers of different Ages were appealed to.

An History of this Controversy our Author has given us in the Memoirs of the Life and Writings of Dr. Waterland. In the Beginning he says, "The Controversy concerning the Doctrine of the Trinity, hath been carried on twenty Years, between Dr. *Waterland* and a Clergyman in the Country." And p. 32 he says, "He has given us a full and fair Account of the Doctrine of the antient Church for three Centuries and an half, and their unanimous Condemnation of the Doctrine maintained by Dr. *Waterland*."

When we consider these Circumstances, we need not wonder, that so warm a Con-

test

1716

test gave rise to several Pieces, which will be inserted in their proper Order of Time. What we now hint at is, A Collection of Queries, wherein the most material Objections from Scripture, Reason and Authority, which have as yet been alledged against Dr. Clarke's Scripture Doctrine of the Trinity, and the Defenses of it, are proposed and answered. With an Appendix, in which are offered to the Consideration of the Learned, some Queries from Scripture, Reason and Antiquity, concerning the Vulgar Scholastick Explication of the Doctrine of the Trinity and Incarnation. To this Piece he does not set his Name, but styles himself a Clergyman in the Country. It was printed for John Knapton, London, 1716, and consists of 154 Pages besides Title and Dedication. In this Piece he treats of the Unity of God, of the Generation of the Son of God, of Divine Adoration and Worship, &c.

In the Dedication of it to Dr. Clarke he shews his high Value of the Scriptures as the Rule of Faith, and Arbiter of Religious Controversy. Herein he writ as strenuously in Defence of Liberty.

We

We have a particular Account of this Piece and the Reason of it's Publication in p. 17, 18, 19, and 20, of Dr. Waterland's: Which please to take in Mr. Jackson's own Words. In his Preface (p. 6.) he (i. e. the Animadverter on our Author) tells his Readers a tittle-tattle Story about the Country Clergyman, to whom in the Beginning of this Controversy, the Doctor sent some Queries relating to the Doctrine of the Trinity, the Debate concerning which he pretends *was proposed to be carried on with him in a private Manner*; but that the Doctor *was forced into Public by the Clergyman himself, who without his Leave or Notice, committed the Queries, with an Answer to them to the Press.* This Story the Doctor told many Years ago, in the Preface of his Vindication, &c, and the learned Friends of the Clergyman thought it not worth taking Notice of, though the Fact was not they knew fairly related. The Truth of the Story the Doctor has thought fit to trouble the Reader with a second Time, is this: In the Year 1715 some anonymous Queries relating to Dr. Clarke's Scripture

“ Doctrines of the Trinity, were sent or put
“ into the Hands of a Country Clergyman,
“ who was Neighbour to the Country Cler-
“ gyman the Doctor’s Opponent. These
“ Queries were dispersed up and down the
“ Diocese of York, to shew the Doctor’s
“ Design of their Privacy, and after having
“ passed through a Multitude of Hands,
“ and being thought very considerable Ob-
“ jections against Dr. Clarke’s Scripture
“ Doctrine, they were at last sent to the
“ Country Clergyman (who had never seen
“ them before) for his Consideration; and
“ a Letter came along with them, signify-
“ ing that they were drawn up by Mr. *Wa-*
“ *terland*, and were intended for the Coun-
“ try Clergyman’s Use and Service, and
“ that his Answer to them was expected.
“ The Country Clergyman as soon as he
“ had received them, looked them over,
“ and wrote back immediately to his
“ Neighbour, that he had done so, and
“ that he found nothing material in them
“ or any real Difficulties or new Objections;
“ but however promised (and in a few
“ Days performed his Word) to send an
“ Answer to them, on Account merely
“ that

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“ that they were said to be written by Mr.
“ *Waterland*, who though unknown to him,
“ he heard was esteemed both a Scholar
“ and candid Man, and believed then that
“ Character to be due to him. Dr. *Clarke*
“ having seen the Country Clergyman’s
“ Answer to these Queries approved of it,
“ and advised the Printing of it with the
“ Queries. The Country Clergyman at
“ first scrupled making them public with-
“ out the supposed Author’s Consent, tho’
“ the Queries were become far from being
“ of a private Nature, and were as well
“ known at Cambridge, and in the Diocese
“ of York, as if they had been printed.
“ On this Account, and being told there
“ was no Reason for any Scruple in the
“ Case, for that he might print them as
“ anonymous Objections which he found,
“ and which no one had owned, and so
“ Mr. *W.* might either own them (if they
“ were his) or let them pass unregarded,
“ he consented to print and publish them.

“ This is the real Truth of the Matter,
“ and when Mr. *W.* seemed a little sur-
“ prized at the Country Clergyman’s pu-
“ blishing the Queries, he was told by the

“ Country Clergyman, that having been
 “ advised to print them, he gave him still
 “ Liberty to own, and take Notice of
 “ them, or not, adding that he could
 “ not but be sensible, that the Queries
 “ contained nothing in them but what
 “ had been in another Manner objected by
 “ others; and that the Country Clergy-
 “ man had chosen to print them as they
 “ appeared in his Words (if they were his)
 “ rather than in those of other Objectors,
 “ as being willing, if he thought fit, to
 “ enter into the Debate with him, rather
 “ than another. With this the Doctor
 “ seemed to be satisfied, and the Country
 “ Clergyman heard no more from him a-
 “ bout that Matter, (though he held a
 “ constant friendly Correspondence with
 “ him then and afterwards) till the Doctor
 “ published his Account of it, as before
 “ described, in the Preface to his Book en-
 “ titled, A Vindication, &c. In the mean
 “ Time, before the Queries and Answers
 “ were published, the Doctor’s manuscript
 “ Defence of his Queries in Reply to the
 “ Country Clergyman’s Answer to them,
 “ was sent, not to the Country Clergyman
 “ him-

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“ himself, but to his Neighbour, who in
“ like Manner as he had done by the Que-
“ ries, communicated it up and down in
“ the Diocese of York, and detained it
“ about half a Year in his own and other
“ Hands, before the Country Clergyman
“ was permitted to see it.

“ This was the *private friendly Manner*
“ in which the Doctor proposed to carry
“ on the Controversy with the Country
“ Clergyman. And how much he was to
“ blame on his Part for what his Corres-
“ pondent did, who was entrusted to con-
“ duct Matters between him and the Coun-
“ try Clergyman, I know not, and on the
“ other Hand how far the Country Cler-
“ gyman, who was thus used, was to blame
“ for printing the Queries, he submits to
“ the Judgment of every candid Reader.”

This Collection of Queries, I find, our
Author sent to Dr. Clarke for his Perusal
and Revival in the preceding Year. How
highly the Doctor esteemed them will ap-
pear from the following Passages of his
Letters. These Extracts will also serve to
illustrate and corroborate what has been ad-
vanced above. Sept. 1 1715 he writes,

Memoirs of the Life and Writings

“ You need not publish them as Mr. W’s
 “ without his *Consent*, but you may publish
 “ them either as from *Anonymous*; or you
 “ may abridge them, and add to them such
 “ Objection as you meet with from others,
 “ and publish them altogether as a Collec-
 “ tion of Objections made by *anonymous*
 “ Persons; and your *Answer* may be either
 “ *with* or *without* a Name, as you shall
 “ judge best. But believe me Sir, it must
 “ and ought to be published; for you have
 “ herein outdone even *yourself* in perfect
 “ *Clearness and Strength*; so that it cannot
 “ but be of the *greatest* Use to the Christian
 “ World, who shall study either in this or
 “ the next Generation; and I would ha-
 “ zard even my *Life* to have it published.
 “ I have interleaved it, and proposed some
 “ few Alterations, which you will *judge*
 “ *of*, and let me have it again at your
 “ Leisure.”

In a subsequent Letter dated Oct. 29,
 1715 the Doctor in the Beginning says, Dear
 “ Sir, I received this Day your excellent
 “ Papers, wherein I am confident I shall
 “ have nothing to find Fault with, but your
 “ too great Readiness to admit every Alter-
 “ ation

of the Rev. Mr. JOHN JACKSON.

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“ation which I only suggested to you to
“consider of. I will endeavour to observe
“your Directions about them. I am fully
“persuaded Posterity will thank you for
“your learned Pains, though I am afraid
“they will do you no Service in the present
“Generation.”

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Nov. 22, 1715 the Doctor writes, “Dear
“Sir, I will endeavour to observe carefully
“all your Directions, and I make no
“Doubt, but as many as shall read your
“Papers with a Christian Probity of Mind,
“will be convinced by them: But a *super-*
“*stitious Ignorance* in one Sort of Men and
“an *infidel Concern for Peace and Power*
“more than for Truth in another Sort of
“Men, will (you must expect) call aloud
“for Censure.” In the Close of the same
Epistle the Doctor adds, “Your Goodness
“I know will pardon my Freedom if (up-
“on Occasion of what I find Men talk) I
“propose to you (leaving it still entirely to
“your own Judgment) to add at the Be-
“ginning or End (and rather at the Be-
“ginning, which two or three Weeks hence
“may be time enough for) something to
“the Purpose of the two following *Que-*
“ries

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" *ries and Answers* as preliminary to the
 " Whole.

" 1 Q. Do not &c.—Disturb the *Peace of*
 " *the Church?* This Question deserves a very
 " particular Answer, because it is wonder-
 " fully popular (here as well as at Rome)
 " and satisfies even most of our *very best*
 " Men in the Church, that Truth is not
 " worth enquiring after.

" 2 Q. Be not these &c.—Opinions
 " merely Speculative? Ans. No. Here
 " the Worship of God is concerned, and
 " our Saviour blames *worshipping we know*
 " *not what*, and *Jews and Turks* are hin-
 " dered from being conceited, and *Inside-*
 " *lity* spreads wonderfully through *these*
 " *very Offences* continuing in the Church,
 " &c. I but just give you Hints."

These together with our Author's Im-
 provements and Enlargements of them are
 inserted in the Introduction to the Piece it-
 self, p. 1. et seq.

Apr. 24, 1716. " Dear Sir, I think
 " your Adversary can have no Pretence to
 " be offended at the publishing the Queries;
 " since he will be at Liberty to *own* them
 " if he thinks fit; or to let them pass
 " amongst

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" amongst the rest of the Collection, as the
" Objections of anonymous Authors. You
" will have some Copies sent you as soon
" as printed."

May 15, 1716. " The last Sheet of
" your Paper is now in the Press, and they
" will be published soon after the Ho-
" lidays."

May 31, 1716. " The Alterations I
" have made on the whole I hope you
" will approve, they tending only to ex-
" press the same Thing in somewhat softer
" Words. You see by Mr. *W*'s Letter
" you are to expect no Mercy, and there-
" fore I am the more glad that all Amend-
" ments are on the softer Side, which can-
" not but be an Advantage to you in the
" Progress of the Controversy. Mr. *W*.
" has no manner of Reason to complain
" of what you are doing, because no Men-
" tion of him, and he may conceal him-
" self among other anonymous Querists
" if he pleases. Any Man may publicly
" answer private Objections, provided he
" exposes no Man's Name against his Con-
" sent."

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It appears from another Letter that these Queries were published about the Middle of June this Year, and from another that some of his own Flock or People in the Neighbourhood did not highly esteem them, for the Doctor says, " I wonder not at your People's finding Fault with your Book. " But it's much esteemed here by all reasonable Men." However as a Clergyman informed me, several Years after, this Book was read by Numbers in those Parts, was highly valued, and caused many to be of the same Mind with our Author.

Though these two learned Disputants did not immediately or for some Time appear in Print again, yet the Controversy was carried on in private. Manuscript Copies of their Debate were handed about, and either directly, or by the Mediation of Friends or Acquaintance conveyed to each other. This is evident from a Passage in Dr. Clarke's Letter to our Author, which was written about the Time of the Publication of the Queries, i. e. June 16, 1716. The Doctor says, " I return you Mr. W's Manuscript Reply, with my own Hints and
" Obser-

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“ Observations upon it, in order to your
“ Answer. It will be by much the most
“ considerable Book that has yet appeared
“ on that Side: Of which I am very glad,
“ because I believe it will give you an Op-
“ portunity of shewing what will be *Deci-*
“ *five.* I cannot but repeat my Desire,
“ that my Observations on Mr. *W*’s Reply
“ may have no Weight with you, or any
“ further than the Reason of the Thing re-
“ quires. And when you Reply, to avoid
“ Repetition, contract the full Strength of
“ what he says upon every Head, into a
“ *few Lines* only, that the Answer may be
“ short; by which Means it will be read
“ the more.”

In a subsequent Letter of June 28, 1716
the Doctor writes, “ I am glad the Parcel
“ came safe to your Hand, for I was in
“ Pain for the Manuscript: To which if
“ any Accident had happened, we should
“ never have been thought to have dealt
“ fairly by it! It is a very great Satisfaction
“ to me, that you approve what I have
“ done, both with regard to one Book
“ and the other. I confess I presumed in
“ the first very much upon your Friendship,
“ and

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"and made great use of the Liberty you
 "gave me, which made me so long for
 "your Acquaintance.—I do not at all won-
 "der that my *Hints* are *merely the same* with
 "what your own *Thoughts* suggested; for
 "Truth is but One; and I am much pleased
 "at *this Evidence* of having hit upon it.
 "I am satisfied Mr. *W's* Book will be
 "largely and almost universally applauded,
 "when it appears: But I think, I foresee
 "that your Reply (which should be as
 "early as can be) will be *the more sur-*
 "*prising and satisfactory.*"

That Mr. *W's* Piece was not published
 before Aug. 30, 1718, appears from a Let-
 ter of that Date of Dr. *Clarke's*, wherein
 he says, "If Mr. *W.* prints against the
 "Queries, I hope you are already *prepared*
 "very nearly for a Reply."

We must defer a further Account of this
 Affair to 1722.

About or very near this Time Mr. Jack-
 son held a Correspondence with Dr. Clarke
 and Mr. Whiston about Baptism. Had the
 Papers come entire into my Hands, this Af-
 fair might have been related in a clearer
 Manner. However as those Fragments
 contain

contain our Author's Opinion of that important Doctrine and Practice, and his Arguments for it, I thought it would not be altogether unacceptable to his Friends to insert them.

Considerations on Mr. Emlin's previous Question concerning Baptism.

Mr. Emlin in the *previous Question concerning the Necessity of the continual Use of Baptism amongst the Posterity of baptized Christians* does with great Acuteness and Strength of reasoning from the Ground of Mr. Wall's Argument for Infant Baptism taken from the Custom of the Jews in admitting Proselytes to Baptism, infer the Negative. As I never read *Mr. Wall's History of Infant Baptism*, so I do not know all the Considerations he may offer for the Proof of the Continuance of it in the Christian Church: But if he hath no more to say than Mr. Emlin proposeth out of his History, and supposeth that Baptism in the Christian Church was to be regulated altogether as it had been upon Proselytes in the Jewish Church; then it is plain that if Baptism was not applied to the Children or Posterity of Proselytes amongst the Jews; it could

not

not be authorized (without an exprefs Appointment of our Lord) to be applied to the Children or Posterity of Christians.

I am satisfied with Mr. Wall and Mr. Emlin that the Use of Baptism was taken by our Lord from the Custom of the Jewish Church in admitting Profelytes.

Had Baptism indeed been applied for no other End to Professors of Christianity, than it was to Profelytes amongst the Jews: then being taken from their Practice, it must be most reasonable to suppose it was designed to be used amongst Christians only in the same Manner. But if it plainly appears to be used for another End, and for the same End for which Children amongst the Jews were received into the Church by another Rite, instead of which this of Baptism takes Place in the Christian Church; then it will appear to be most reasonable that the Use of it was designed to be extended as far as that other Rite, in which Place it was instituted by our Lord.

Now I think it is acknowledged by all Christians, and so I need not prove it (tho' the Form of Baptism is enough to do it) that Baptism is a Foederal Rite, by which

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we enter into Covenant with God through Christ; and thereby become *Debtors*, as St. Paul says, or obliged to obey the Gospel; as the Jews by Circumcision entered into Covenant with God through Man, and were thereby bound to the Obedience of the Law. Therefore by Parity of Reason, since the Apostles knew that the Rite of Baptism was to take Place instead of Circumcision which was by God's Appointment to be applied to the Children of believing Jews, they would readily understand that Jesus Christ by commanding them to Baptize all Nations, both Jews and Gentiles, did mean to extend his Baptism to the same Subjects that were received to Circumcision, that is, to all who were capable of it: they could not Doubt but that Children of believing Christians were to be baptized; and as to Females, though they were incapable of Circumcision, and therefore God was pleased to admit them into the Jewish Covenant without it; yet being as capable of Baptism as Males, and there being the same Reason of their being received into the Christian Covenant: and the Commission being general to all Nations, and so includ-

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ing all of every Nation that was capable of it, that is, strictly all. This would, I humbly think, reasonably conclude that our Lord designed all the Children or Posterity of believing Christians should receive Baptism as the Sign or Seal of the Christian Covenant into which they are admitted; that though under the Law there was a Difference made by God himself betwixt Male and Female, as appointing a proper Rite of which the Females were incapable, and by the Jewish Church betwixt their Male Children and those of Profelytes, which were (to be prepared by Baptism to be) admitted into the Covenant with them, by Circumcision; yet there might be no Difference under the Gospel *betwixt Jew and Gentile, Male and Female, but that we might be all one in Christ Jesus*; all alike baptized *into his Body*.

I cannot but think there is some Weight in the Text John iii. 5. for all, at least adult Persons *entering into the Kingdom* of God, or the Church of Christ, by Baptism: How can he be said to be *born of Water* or baptized, who was never baptized nor his Parents neither? Who is neither

Baptizatus

Baptizatus nor filius Baptizati? And had our Lord said, *except a Man be circumcised, &c.* I am apt to think Nicodemus would have understood it, that it was necessary for every Man to be circumcised.

As to the Practice of the Jewish Baptism upon Profelytes that alone could not be the Rule of Understanding our Lord's Words, as being no Sign or Seal of any express or *revealed Covenant* of God with Man; but only a Symbol of being cleansed from all Impurity of Infidelity and a Preparation to enter into the Jewish Covenant by Circumcision, which was the only Way: And therefore I think with Submission that Mr. Emlin is mistaken in supposing that Infidels were admitted into Covenant with God, or into the Jewish Religion by Baptism p. 5; by that plainly they could not be, God having appointed only Circumcision for that End; and therefore there was a great Difference between those Profelytes who received only Baptism upon their Profession of a Belief in the unseen God and obliged themselves to obey the Law of Natural Religion only; and those who were both *baptised* and *circumcised*; these latter

only were esteemed to be within the Covenant of God and Jewish Religion, and more holy than the other.

Again, I think it another Argument that Christian Baptism was designed for a further End than Jewish Baptism, which was only a mere Symbol of Spiritual Purification, and being cleansed from a corrupt and impure State of natural Religion; because it was equally applied to Jews and Gentiles: the Jews were *a holy People* in Covenant with God; and so had no need of Baptism upon that Account for which they applied it to Infidels, nor can it be supposed they submitted to it on that Account, but only as a Rite of entering into a new and better Covenant with God through Christ, instead of that through Moses. And hence by Analogy of Reason it will follow that though there was no Occasion for the Children of believing Profelytes among the Jews that Baptism which was only intended to signify their being cleansed from the Filthiness of Heathenism, and having taken upon them a pure Profession of Religion then being born in that State of which Baptism was a Sign, and so according to
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the Apostle, because the *Root was holy* the Branches were so likewise: Yet that Christian Baptism which is evidently a Fæderal Rite, and not only a Symbol of Purity, as Circumcision was, is to be applied to the Children of believing Christians, as that was to the Children of believing Jews: And as agreeably to what the Apostle says, 1 Cor. 7. 14. the Jewish Children by Birth were not like those of Infidels unclean, but Holy, and yet to be circumcised; so the Christian Children, though they likewise by their Birth were *an Holy Seed*, ought also to be baptised, and receive the Seal of the Covenant, though born within the Covenant, as the Jewish Children did. This I humbly think answers Mr. Emlin's Arguments, and makes it more probable that Baptism was designed to be continued in the Christian Church, than the contrary.

This Paper I suppose he alludes to in Part of the following Letter to Dr. Clarke, which I find is not dated.

Dear Sir,

I hear nothing yet from Mr. W. in Answer to the Metaphysical Papers which I sent.

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'Tis talked here privately (with what Authority I know not) that he was preparing for a Defence of them—Mr. Whiston has been lately so kind, as to send me Mr. *Emlin's* Tracts which I have read with much Satisfaction. I was somewhat surprized at the *previous Question about the Necessity of the Continuation of Baptism within the Christian Church*; and have offered some Arguments for not being satisfied with his Reasons for the Negative. I shall be very glad to know your Judgement in this Matter, which is indeed very material: and if you think that what I have offered be to the Purpose, be pleased to communicate it to Mr. Whiston and Mr. Emlin.

The following Letter was writ to Mr. Whiston, and in Part of it he alludes to a particular Society which Mr. Whiston and others had formed about that Time.

Dear Sir,

I have perused all the Tracts with great Satisfaction, and find a Vein of clear and solid Reasoning through the Whole; The *true Satisfaction* of Christ is, I think, open-
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ed and cleared with full Conviction. *The previous Question concerning the Necessity of the Continuance of Baptism in the Christian Church is indeed altogether new to me*: It is put very ingeniously, and upon Mr. Wall's Rule is unanswerable: But yet I think Baptism was designed to be continued in the Christian Church; and have given my Reasons for it (which are too long to be inserted here) in a Letter to Dr. Clarke; which I have desired he will communicate to you and Mr. Emlin. For my Satisfaction I shall be glad to see what *new Evidence* you have for the *larger Epistles of Ignatius*; but must confess that I rather think that the Apostolic Constitutions have been extracted from the most Ancient Writings and Customs of the Church, than to be any Part of Canonical Scripture. I designed to try your *Astronomical Principles of natural and revealed Religion* and the *Primitive Catechism*; and shall be very glad to see your Comments on the Epistles of St. John, which I believe indeed contain many Parts of *old Christianity* not yet sufficiently cleared. I am resolved by the Grace of God to make a strict and impartial Enquiry into Christian

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Truth the great Business of my Life : I bless God that I have overcome many and great Prejudices ; and have brought myself to that Temper in Divinity, which Des Cartes resolved upon in Philosophy, to receive nothing as a Part of Christianity but what I think is evidently contained in Scripture, or deduced from it by necessary Consequence : But the Providence of God hath placed me where I can have little Benefit either from Books or Society, and the greatest Advantage I have is from the Correspondence which Dr. Clarke is so kind as to keep with me. I am not altogether idle, and if Mr. Waterland or Mr. Knight will defend their Queries, I shall endeavour to reply, and maintain the Answer which I have given to them. I hope the learned Society which is set up for promoting Primitive Christianity will do great Service to the true Protestant Christian Church : but you will pardon me for being so free as to observe, that two of the *Collects* that are used by it, viz. the first and the last, do not conclude after the primitive Manner, but were certainly, I think, designed to express the vulgar Orthodox Notion of the Trinity. I desire my hearty
Service

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Service to Mr. Emlin, and that you will accept them from good Sir, your affectionate Brother and sincere Friend,

J. J.

P. S.

Your great Goodness and Integrity will I am persuaded not suffer you to admit any Thing for the Word of God, and to add to the undoubted and constantly received Sacred Scriptures, without being upon sure Grounds; and pardon me Sir; methinks it would tempt Men to impeach the Wisdom and Providence of God to indite so large a Rule of Faith and Practice; and to permit it to lie concealed for so many Ages. 'Tis wonderful, I think, there should be no Intimation of it, in the Scriptures which have been all along received.

The next Letter was writ to some worthy Friend or Correspondent, and contains several Things relating to other Questions about Baptism, but seems to want the concluding Part. It serves too to lead us pretty near to the Time in which the above was wrote.

Dear

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Dear Sir,

March 9th, 1716-17.

I am much obliged to you for your last, and think you have said what does clearly and sufficiently determine the Point of Lay-Baptism betwixt us; and I entirely agree with you, that (since the Hands to administer Baptism as a Qualification to external or visible Christian Communion, are supposed determinable by Ecclesiastical Rules, each for the Members of their own particular Communion) the Church Rulers of our Communion ought not to exclude or refuse others coming over to them from another Communion, or offering at any Time to join with them merely on Account of their having received Baptism (if they have at all received it in the Manner *expressly* appointed in Scripture) from such Hands as are not allowed by them in their particular Jurisdiction: For this is to make themselves Judges not only for their own Communion, but the whole Church of Christ, which is contrary to the allowed Supposition, and which they can neither do with Right or Reason, unless they can certainly

tainly prove that their particular Manner of Admittance into Church-membership is expressly appointed in Scripture, in Exclusion to all others, at all Times, and all Circumstances whatsoever; but this I believe no one Church in the World will ever be able to prove.

But Mr. Whiston hath raised another Dispute about Baptism of much greater Importance. He tells me in a Letter I lately received from him, and with which he sent me his *Primitive Infant-Baptism revived*; that we must all give up in Reason the *Infant-Baptism* now received in the Church, as being unsupported by Scripture and the most primitive Practice. The Practice of the Apostles, and of the two first Centuries, he thinks was not to admit any Children to Baptism but such as were capable of being instructed in the Christian Faith, and had been catechised some Time, ordinarily three Years, according to the *Apostolic Constitutions*. He depends chiefly on the *Constitutions*, which after all that has been so well written against them, he still believes to be really *Apostolical*; but I cannot find that the *Constitutions* determine any Thing in Favour

1716-17 Favour of his Notion. All the Rules I can find there about Baptism seem to me plainly to relate to *Gentile Converts*; and I cannot but remark, that there is not once mention of any Children being catechised in order to Baptism; nor indeed are they mentioned amongst the Catechumens at all, but distinguished from them, and admitted to the Sacrament. They several Times speaking of the *Infants of the Church*, and as being of an Age not capable of Church-Communion: But whether is thereby to be understood that those Infants were actually baptised, I cannot determine; in one Place they say expressly βαπτίζετε καὶ τὰ νήπια ὑμῶν, and add, and *bring them up in the Nurture and Admonition of God*. So that I cannot think the Constitutions are at all for Mr. Whiston in this Point. Tertullian de Baptif. C. 18. plainly supposeth that it was the Practice in his Time to baptize Children before they were capable of understanding the Meaning of Baptism; but gives his Opinion against it, and adviseth Parents not to bring them to Baptism, till they understand what it means, and *know Christ*. But methinks, had Tertullian known that Practice

tice to be contrary to Apostolical Institution or Tradition, he would not only, have not advised it, but forbid it, and pleaded Apostolical Authority for the contrary Practice. Origen in one Place in Ep. ad Rom. lib. 5. speaks for our Infant-Baptism; he says, that the Church had from the Apostles a Tradition to give Baptism even to Infants, upon Account not of actual Sin, but natural or original Pollution, from the Birth: And in Hom. in Luc. 14. says, Children are baptised that are not capable of committing actual Sin. Ireneus also, Lib. 2. C. 39. expressly says, that Infants, and little ones, and Children were regenerated to God by Christ: But Mr. Whiston thinks that notwithstanding the three Gradations, yet that the first even Infant is meant by Ireneus of such are eight, nine, or ten Years old; because he happens afterwards to reckon the beginning of Youth at Thirty Years of Age. These Testimonies (to omit others of less Importance) seem to me to carry great Weight in them against Mr. Whiston; and all the Testimonies Mr. Whiston has produced to the contrary are only general Expressions of Faith and Repentance being necessary

1716-17 necessary Qualifications for Baptism; and seem all to be spoken of adult Converts to Christianity; nor hath he shewn from any one Authority, that Christian Children were catechised in order to Baptism; so that I think, all that he hath alledged against Infant-Baptism will have little Force, till it be shewn, from some plain Testimony of the most primitive Antiquity, that the Infants or Children of Christians were by the Practice of the Apostles and the Church from them catechised, in order to, and before Baptism. This I think is incumbent upon him; in order to clear and prove his Notion: Though after all, I for my Part, so far agree with him, as to think it very consonant to Scripture, and the Account of the Nature and Design of Baptism there laid down, viz. being plainly not only a Sign or Seal of the Covenant with God, through Christ, (as Circumcision was of the Covenant with God, through Moses) but also (wherein it differs from Circumcision) for a Seal of Remission of Sins through Repentance and Faith in Christ, (which Infants in our Usage are incapable of) that Baptism should be administered only to such Subjects

jects as are capable of believing in, and 1716-17
confessing Christ crucified, and of Remission of Sins. The Benefit of it being administered this Way would be very great, and we should be secure of having all our Children brought to Catechism (to the Neglect of which I really think the great Infidelity and Prophaneness of the Age is owing) were it made necessary in order to their being counted Christians, and every one being baptised upon his own personal solemn Profession and Renunciation would give Christianity greater Effect, and the Professors of it in this Manner would have deeper and more lasting Impressions on the Mind. Your Thoughts on this Question will be acceptable to me. So as Mr. Whiston has stated it, I think it very difficult to be clearly determined either Way. For what Friends I have, I heartily thank God; and I desire nothing in this World, but the Knowledge of his Truth, and Grace to practice according to that Knowledge; and I value those Truths I have received from some Friends infinitely more than all this World affords: It would indeed be the greatest Pleasure I can conceive in human Society,

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Society, to be near to such Friends as Dr. Clarke, and yourself: but this I can, and do sincerely wish, without the least Thought of temporal Interest.

Origen Comment in Matt. Tom 13. P. 331. makes a plain Distinction betwixt the Time of the Birth of Children, and the Time of their Baptism: From the Time of their Baptism, he says, *they do as new born Babes desire the sincere Milk of the Word*, which shews that they were capable of Instruction at the Time of Baptism. This compared with the Passages of other Writers makes me apt to think, that in the three first Centuries there was no settled Method of the Time of Baptism of Infants; but some were baptised sooner and some later: Since before they were capable of Instruction as Tertullian's Passage intimates, (and was the Practice amongst them who gave the Sacrament to Infants in Cyprian's Time) others not till after they had been catechised; as Origen's Passage above cited implies, and it must be owned, that the Apostle had no Command from Christ to baptise any but those they first instructed or made Converts, or Disciples of: and the
general

general Practice of baptising Infants in our Sense, seems to have been settled in Austin's Time, on the supposed Necessity of Baptism in order to Salvation.

From this Time, that is, from 1716, to 1718, I do not meet with any material Occurrence, and then happened a very remarkable one, which clearly evinces the Violence of Party Resentment against our Author. This was not the only Instance he met with, for afterwards the same malevolent Spirit renewed itself against him at Leicester. As to what we now allude, please to take the following brief Account.

Mr. Jackson was this Year desirous of taking his Master of Arts Degree at Cambridge. But as then Learning was not there regarded, or by Persons then and there in Authority, so much as what Party either in Religion or Politicks a Person sided with; so it fared hard with our Author on this Account. As to learned Qualifications it is plain they were out of the Question: Though great Interest was made with some of the principal Gentlemen in that University, yet Mr. Jackson met with warm Opposition;

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may, even his aged and quondam Tutor sided with the opposite Party. In this whole Affair, it is evident, that superior Learning or Parts were of no avail, but Party Prejudice must bear the Sway. Accordingly when Mr. Jackson went to Cambridge with the above-mentioned Intention, he received Intelligence from some of his Friends that a strong Faction was formed against him, and that several of the *Caput*, who had considerable Strength and Power were or would be his Opponents, and be such a *Bar* in his Way, as he could not remove. Upon perceiving Affairs in this Situation, he totally desisted from the Pursuit. After his Return, our Author received a consolatory Letter from Dr. Clark; it is dated August 23, 1718, and has these Expressions of Kindness, " I am very glad of any Civilities offered you at Cambridge; and yet I cannot but *suspect*, there will be *one* or *other* in the *Caput*, who will take upon him the Blame of what others are ashamed to do. For 'tis of *great Consequence* to the *Jacobite Cause*, to discourage such Persons as you are. I shall particularly thank the Vice

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“ Vice Chancellor, and Dean Sherlock, for
“ being of a better Spirit.”

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In 1719, we meet with another remarkable Occurrence, which was of a beneficial Nature in itself then, but more so, as it was followed by further Advancement afterwards. This Year Lord Lechmere being Chancellor of the Dutchy of Lancaster, presented Mr. Jackson to the Confraterfhip of Wigston's Hospital, in Leiceſter. As Confrater, he was alſo Afternoon Preacher at St. Martin's Church, in that Town, for ſome Years, till he was advanced to be Maſter of the Hoſpital.

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For his Preſentation to the former Place, he was indebted to his highly admired Friend Dr. Clarke; for it was at his Requeſt and Recommendation that it was given him. The ſame worthy Chancellor had given the Doctor the Maſter's Place about a Year before, as appears from a Letter of the Doctor's to our Author, dated April 1, 1718, wherein are theſe Words; “ The Hoſpital is accounted 200 l. a Year, if it “ proves 150 l. 'tis well. I never heard “ there was ſuch a Place till the Chancellor “ ſent to me to take it.” It is alſo confirmed by

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the following Passage of Mr. Whiston, in his Life of Dr. Clarke, p. 99, 100. "About this Time (i. e. 1718,) it was, that Lord *Lechmere*, Chancellor of the Dutchy of *Lancaster*, presented Dr. Clarke to the Mastership of *Wigton's* Hospital, in *Leicester*, which requiring no *Athanasian* Subscription, nor *Athanasian* Creed, nor *Athanasian* Worship, was a Piece of Preference very acceptable to him, as it is now to his and my great Friend Mr. *Jackson*, who succeeds him on the very same Account. Where, in the Words of his Successor Mr. *Jackson*, "Dr. Clarke as often as he came to *Leicester*, read the Prayers of the Chappel for me, and preached every Sunday at St. Martin's Church for me, or the Vicar, and left a Legacy of an 100l. to the poor Inhabitants of the Town of *Leicester*, which has been paid by his Widow."

What Pains Dr. Clarke took to obtain the Place of Confrater, and consequently how much our Author was indebted to him for it, appears from the Doctor's own Expression in the following Extracts of Letters, May 28, 1719. "My Confrater at Leicester

“cester is dead, and I have recommended
“you to the Chancellor. It has been much
“pressed by all the Persons of Quality in
“that Country, for a Gentleman of the
“Neighbourhood, nevertheless he has taken
“a Week’s Time to consider, and I incline
“to think, I shall prevail for you; which
“(if I succeed) will be (I believe) about
“a Week hence. And after you have the
“Patent, you must get ready to remove
“*immediately* to Leicester. Yet you should
“keep this private, because I am not yet
“sure of Success.”

I find by a subsequent Letter, that this
Affair hung longer in suspense than the
Doctor imagined; for June 23, 1719. he
writes, “Dear Sir, Mr. Lechmere is not
“yet come to a final Resolution about the
“Confraternity, which I am in great hopes
“will at last fall to your Share.”

The Doctor, I may assuredly say, seemed
extremely anxious for his Friend, and in a
short Time afterwards, wrote the follow-
ing kind and affectionate Letter to him.

Memoirs of the Life and Writings

July 2, 1719.

My Dear Confrater,

“ I wish you heartily Joy of the Chan-
 “ cellor’s Courage in appointing you my
 “ Confrater, in opposition to all the Interest
 “ in the World. Your Patent will be taken
 “ out for you here, and there is no need of
 “ your coming to Town on purpose. It is
 “ sufficient that you write him a Letter of
 “ Thanks, which I desire you would send
 “ to me, that I may present it to him.
 “ You will contrive to order your Affairs
 “ so, that you may meet me at *Leicester*
 “ about the first Week in August, at which
 “ Time I intend to be there, and you must
 “ there take an Oath to me according to
 “ the Statutes.”

In about a Fortnight’s Time the Doctor
 writes again.

“ Dear Sir,

July 16, 1719.

“ I have been a Week out of Town,
 “ and intend to carry your Letter this Day
 “ to the Chancellor. I intend to be at
 “ *Leicester* on Wednesday or Thursday the
 “ 29th

" 29th or 30th Instant, where I shall be
" glad to meet you. You must expect to
" find a House wholly unfurnished, and
" therefore it will be very right for you to
" come at first alone. I know not yet
" what the Fees of the Patent amount to;
" but I imagine about ten Guineas.

" The *Country-Clergyman* * is real'y a
" Person who was convinced just in the
" Manner you were, and I have just the
" same Relation to his Performances as to
" yours. He is at present desirous to be
" concealed, and most People here think
" they perceive plainly *your* Hand in it
" throughout.

Amongst other Friends who congratulated Mr. Jackson, I must not omit Mr. Pyle, who in the following jocular and pleasant Manner writes from Lynn, July 12, 1719. " We exceedingly rejoice to hear of
E 4 " your

* In a Letter dated June 23, 1719. the Doctor says,
" There is a Book coming out next Week by another
" *Clergyman in the Country*, who desires to conceal his
" Name, in which much will be said to the present
" Purpose, and I shall set down *References* for you to make
" to it. 'Tis in answer to several Books lately published." This Piece the Doctor soon afterwards sent to our Author.

1719

“your obtaining the Confraternity. And
 “if Mr. Lechmere’s Health make not a
 “Part in every Evening’s Pint at Lynn,
 “may Claret itself cease to be imported.”

Upon this Promotion Mr. Jackson left
 Rossington and removed to Leicester, which
 he was glad to do on account of his
 Wife’s bad State of Health. This appears
 by Mr. Jackson’s Answer to the Archbi-
 shop’s Queries at N^o. 5. Here (to make
 use of his own Words) he has resided ever
 since, except two or three Months in the
 Year, when he went to visit his Flock at
 Rossington, and to perform the pastoral
 Office there, till the last Year, i. e. 1767,
 when his Strength declining, and his bodi-
 ly Health being impaired by so many Years
 close Application to Study, he could not go
 through that Part of the Work.

Whether any malicious Persons had com-
 plained to the Archbishop I know not. It is
 however evident that the Archbishop sent
 several Queries to him about his Living,
 and what care he took of it, I have, a-
 mongst our Author’s Papers, found An-
 swers to these, which at the same Time
 they lead to an easy Conjecture what the
 Queries

Queries were ; they do also inform us how he employ'd a good Part of his Time in his Summer Expeditions.

1719

Answers to the Archbishop's Queries.

1. My Parish consists of 34 Families all of the Communion of the Church of England.

2. There is no Meeting-House of any Sort in my Parish.

3. There is a publick School endow'd with an annual Salary of 6l. 13s. 4d. in which the Children (which are sometimes more, sometimes less) of the Parish are taught the English Language, and to write and cast up Accounts; and they are there instructed in the Principles of the Christian Religion, according to the Doctrine of the Church of England, and come, I believe, duly to Church.

4. There is no Alms-House, &c.

5. I do not reside personally upon my Cure; having been forc'd to remove from it on account of the dangerous and melancholly State of my Wife's Health, attested by a Physician who attended her, and signed a Certificate that it was not consistent with her

1719

her Health to live at Rossington : My Wife is still living, and I reside for the most Part with her and my Family at Leicester : but come and reside once a Year for some Weeks at my Parsonage House, and perform the Duties of the Parish.

6. I have a licens'd Curate who is a single Man, and not having opportunity of boarding at Rossington, had the late Archbishop's Leave to reside at Doncaster, which is no more than 3 Miles from Rossington; and duly performs all the Parish Duties to the entire Satisfaction both of me and the Parish. He serves no other Cure, and I allow him 28 l. a Year, which is about a third Part of the clear Value of the Rectory

7. I know of none who are not baptiz'd : Nor any of a competent Age who are not confirm'd.

8. Public divine Service is duly perform'd every Lord's Day as my Curate assures me, only excepting two or three Lord's Days in the Year, when the publick Service is perform'd but once a Day, either on Account of his Absence for two or three Sundays, or serving a neighbouring Incumbent

bent

Wife bent, who serves his Cure in this his Ab- 1719
sence: of his Cure in this his Ab-

9. Catechising is perform'd duly every Year by me in the Summer Time where I reside, and this Season is most convenient for Farmer's Children who are duly sent to be catechised; and have the whole Church Catechism explained to them in the plainest and most familiar Manner: which I esteem the most useful Part of Parochial Duty, and have carefully perform'd every Year (excepting one or two) since I was call'd to the Parish which is above thirty Years ago; and my Curate as I advis'd him, tells me that he catechised in those Years, when I happen'd to omit it. Servants are not sent to be catechised, but they attend the Exposition of it, when the Children are catechised.

10. The Sacrament of the Lord's Supper is administred in the Church five Times a Year of which two are at Easter, when there are the greatest Number of Communicants; but my Curate does not remember how many communicated at Easter last.

11. Open and timely Warning is always given of the Sacrament before it is administred.

1719 ministr'd. But the Parishioners do not send in their Names, nor are required so to do, as being all well known to me and my Curate. The Sacrament has not been refused to any one.

This or the succeeding Year, i. e. in January 14, 1719, the Doctor writes. "I hope you received from Knapton a little Pamphlet intituled, *The Modest Plea continued, &c.* of which you may probably make some Use, while you are transcribing your Papers." (To this Piece the Doctor himself published an Answer, as I find by our Author's Hand-Writing, and probably this is what by the, &c.) By the latter Part of the Letter, it seems as if Mr. Jackson had desired to know, whether he had a Vote, for the Doctor writes, "I have asked a very eminent Lawyer, who tells me his Opinion is, that by virtue of the latest Act of Parliament relating to those Matters, you have certainly a Vote. I wish no Clergyman in England had any." Afterwards the Doctor sent our Author the second Part of the modest Plea; wherein Mr. W's Queries are considered, and

and tells him that perhaps he might make use of it in revising his Papers.

At Leicester the Fire of the Orthodox soon flam'd out, and he became obnoxious to the High Church Party; so that they shewed their Violence against him, not by fair Reasoning or Solidity of Argument, which they were conscious they could not do, but by tedious Prosecutions in the spiritual Court. At whose Instigation, or by what Spirit they were moved, I cannot certainly say. Mr. Whiston seems to hint, that it was on account of his being an Arian, or that they took him to be such. I do not find any Mention of this in the Papers which Mr. Jackson gave me relating to this Affair. From these I find, that at various Times and in different Forms they presented him to the Spiritual Court, in the Years 1721 and 1722.

How ready they were to accuse him, and how they manifested their malevolent Disposition towards him, clearly appears from the following Fact, which in one of his Defences is thus related, "How partial, "careless, or easily imposed upon by the "evil Advice of others, Church-Wardens
" are

1721-22 “are, or may be in their Presentments,
 “may appear from another Presentment
 “made against the said John Jackson by
 “the said Church-Wardens, wherein they
 “charge him the said John Jackson before
 “the Right Reverend Edmund Lord Bi-
 “shop of Lincoln, and the worshipful
 “George Newel, Esq; Vicar General of
 “the said Bishop, with *declaring and main-*
 “*taining certain erroneous Positions in his*
 “*Lecture Sermons preached within the Parish*
 “*Church of St. Martin's in Leicester—even*
 “*since the publishing his Majesty's Directions*
 “*to the Archbishops and Bishops for the pre-*
 “*serving of Unity, &c. bearing Date the 7th*
 “*Day of May, as particularly the After-*
 “*noon of the said Day in which the Direc-*
 “*tions were published:* whereas it is true
 “and certain, that on the 7th Day of
 “May here specified, the said John Jack-
 “son was at London, and so could not
 “preach any obnoxious Doctrines on the
 “said Day in the Parish Church of St.
 “Martin's, Leicester.”

Of this he gave or had a sufficient Proof,
 for he obtained the following Certificate
 from London.

June

June 19, 1721.

1721-22

It appears by the Book of casual Preachers, kept in the Vestry of the Parish Church of St. James's Westminster, that the Reverend Mr. Jackson, Rector of Rosington in the County of York, and Confrater of Wigston's Hospital in the Borough of Leicester, did preach in the said Parish Church of St. James's Westminster, on Sunday May 7, 1721. in the Morning,

Sam. Clark D. D. Rector of St. James's Westminster.

Bartho. Wimberly }

Charles Slane }

Church Wardens.

Ambro. Warren Sub Clerk and Sexton.

They exhibited various Articles in the Court against him, some of which relate to his being a Lecturer; but these he got quit of by proving that he was not a Lecturer within the Statute they proceeded on. In others they accused him of preaching erroneous Doctrines, particularly in the 12th, which will be taken Notice of presently. A Summary of these we have in the Schedule,

June

1721-22 Schedule, which contains the following Charges against him, viz. that he taught,

“ 1. That the Son and Holy Ghost are
“ not equal to God the Father.

“ 2. That the Divinity of the Son consists in his having a Sovereign Power,
“ and that such Power was conferred on
“ him after his Resurrection.

“ 3. That the only true and proper Notion of Idolatry is, the giving Religious
“ Worship where God the Father has not
“ commanded it.

“ 4. That Popery totally destroys Christianity.

“ 5. That the Magistrate has no Power
“ to make any Law in Matters of Religion,
“ for the Oppression of any Opinion how
“ absurd soever.

“ 6. That it is unlawful for the Magistrate, or other Person whatever to establish any Articles, or Doctrines of Religion, or impose them on the Consciences of Men.

“ 7. That it is doubtful, at least, whether there be any such Thing as Original Sin.”

Con-

Concerning these, as I find by Part of ¹⁷²¹⁻²²
a Letter yet preserved, he writes to Dr.
Paul the eminent Civilian, whom he em-
ployed on this Occasion.

“ Sir;

“ I have sent inclosed the Articles which
“ were delivered to me on Thursday last,
“ and to which I am required to answer
“ on Thursday the 26th of the present
“ Month before the Chancellor of Lincoln,
“ who perused them before they were
“ given me. The Occasion of them is a
“ long Resentment of some Jacobites a-
“ gainst me, and I believe you will some-
“ what wonder, that any wise Man should
“ suffer such Articles (especially those spe-
“ cified in the Shedule) to come before
“ him even though it was true, which it
“ is not, that I had affirmed them. What
“ I desire of you, is to direct me how to
“ proceed in my Defence, so as most ef-
“ fectually to baffle and expose my Ad-
“ versaries, and therefore I would know
“ what Sort of Answer will be most pro-
“ per to give the next Court Day, and
“ how to go on with them. I have some-

F

“ times

1721-22

“ times thought of putting Difficulties up-
 “ on the seven Articles, and delivering them
 “ into Court in writing, in order to con-
 “ found my Prosecutors, who know no-
 “ thing at all of the Matter. But what I
 “ apprehend myself most concerned to do,
 “ is to get rid of the 12th Article, which
 “ is just as true as that I robbed on the
 “ High-way, if they can get Men to swear
 “ it.”

What Answer Dr. Paul gave to this I do not know, but I find that in the 12th Article, which is that just referred to, they accused him of speaking the following Word, or Words to that Effect, viz.
*“ The Doctrines contained in the Articles
 “ and Liturgy concerning the Trinity, were
 “ and are false, mistaken, and erroneous.”*

Relative to this I find in a rough Draught of Queries, to be proposed to his Accusers, such as the following. “ When
 “ or what Day of the Month did you
 “ hear him speak the said Words? At
 “ what Place, and were any others besides
 “ yourself present when he said them? Do
 “ you think he spoke them as his own
 “ Sense, or the Sense of some other Person

“ of

"of whom he was then speaking? Did
"you immediately take a Note in writing,
"or inform any Person of your hearing the
"said Words said by him? Or when did
"you do this? and also are you sure that
"no other Words *went before or followed*,
"or were spoken *betwixt* the said Words,
"which might alter their Sense and shew
"that he did not mean what the Words
"above, and taken by themselves, natural-
"ly and literally signify."

1721-22

To give you a farther Specimen of their Malice, I shall just quote another Paragraph. It is in a Paper entitled: The personal Answer of John Jackson to a Presentment in the Court of the Reverend Dr. Trimnel Arch-deacon of Leicester, &c. wherein he says, "He cannot but think it
"hard and unreasonable, that he should be
"presented in two Ecclesiastical Courts at
"the same Time, upon the same Cause."

Though they pursued him closely and prosecuted him in the various Courts, yet his natural Firmness, his conscious Innocence, his Sincerity and Integrity, his full Perswasion, in his own Breast, of the Justice of his Cause, enabled him to go thro'

1721-22

these long and irksome Prosecutions. Thus supported he weathered the Storm, and stemmed the Tide : Or to use the beautiful Simile in the Gospel. Though the Rain descended, and the Floods came, and the Winds blew ; yet like a House built upon a Rock, he supported himself ; and to their great Mortification vindicated himself in so vigorous a Manner, as to shew that their Attempts were of no avail. Thus he defeated their Malice and put a stop to their Proceedings.

In 1720, Mr. Jackson took out a Licence from the Bishop of Lincoln, to qualify him for Afternoon Preacher, or Lecturer, in the Parish Church of St. Martin's, Leicester. This appears from the original Paper to have been on May 30, that Year.

In 1721, Dr. Waterland published a Book called, *The Case of Arian Subscription considered, and the several Pleas and Excuses for it, particularly examined and confuted.* And in the following Year he published a Supplement to the Case. Our Author writ Remarks on, or an Answer to him : This Piece I have seen in Manuscript ;

script; but it never was printed. Accord- 1721-22
ing to Mr. Whiston, our Author seemed to
have been a little wavering for some Time,
and the Manuscript alluded to, I suppose,
was rather in Favour of Arian Subscrip-
tion: On this Account it was that Mr.
Whiston in the Integrity of his Heart writ
him a warm Letter.

This together with a pretty full and par-
ticular Account of the whole Affair, we
have in Mr. Whiston's Life of Dr. Clarke,
which though it be somewhat long, yet as
it relates so much to our Author, it may
not be altogether improper to insert it:
Please therefore to take it in Mr. Whiston's
own Words, as in the forecited Book,
p. 110,—117. "As to his (i. e. Dr.
"Clarke's) and my great Friend, Mr. Jack-
"son's Conduct about such Subscription, it
"is indeed very true that A. D. 1721,
"when he was disturbed and prosecuted at
"Leicester, he was about writing against
"Dr. Waterland's *Arian Subscription*, and
"that in the Way both of an *Apology* for
"such Subscriptions, and of *Recrimination*
"upon Dr. Waterland's and the Churches
"own Prevarication in signing other Arti-

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cles which themselves did not really believe. Insisting that he, and others of his *Eusebian* Opinions, might as innocently sign *Athanasian* Articles, without being *Athanasians*; as Dr. *Waterland*, and the Church, without being *Calvinists*, do sign Calvinist Articles. When I heard this News, and met with what I took to be Mr. *Jackson's* Vindication of such Subscriptions, I wrote to Mr. *Jackson* a Letter, to dissuade him from what I thought so wicked and so foolish an Attempt. A Copy of which I have not preserved. * Take his Answer to it in his own Words, out of his Letter to me, dated (from *Leicester*) November 4, 1721, which I have by me.

—You are mistaken in having read my Vindication against Dr. W—'s Arian Subscription,

* I suppose here Mr. *Whiston* means a Postscript of a Letter which he writ to Mr. *Jackson*, Nov. 1, 1721, i. e. I have read your Vindication against Dr. W. about Arian Subscription, and thereby learn how very bad Things may be coloured over by Men of Parts, and retorted by one Party against another, without any Satisfaction that God will excuse such prevaricating on any Side. You avoid the Articles of the three Creeds, with which, when Dr. W. replies, he will quite run you aground. All I say farther to you on the Point is only this, BE HONEST.

“ Subscription, I have not yet published
“ any Answer to it” (it was *Dr. Sykes’s Case*
“ of Subscription that I had read, which be-
“ ing without a Name, I then thought to
“ have been Mr. *Jackson’s*) “ When I do
“ I shall consider fully the *Athanasian* Creed,
“ and the Antinicensene Language, for the
“ Ground of my Sense of the Church
“ Forms. I think I cannot only retort up-
“ on Dr. W—, but hope to shew, that
“ though there are Difficulties in Point of
“ Subscription, which I deny not, yet that,
“ all Things considered, I may consistently
“ with *Honesty* subscribe. As I do assure
“ you, there is no Man to whom I more
“ desire to approve myself, as an *honest*
“ Man, than to you, of whose entire Ho-
“ nesty I have the greatest Opinion, so that
“ I hope you will not find Reason to con-
“ demn me. And if after I have given
“ my Reasons for Subscription, I can be
“ shewn that those Reasons are not good,
“ or will not excuse my Subscription from
“ Prevarication, I shall be sorry for having
“ already subscribed, and shall think myself
“ bound in Duty and Conscience to sub-
“ scribe no more not for the whole World.”

“ To this I find a Copy of my Reply,
 “ which was as follows *Verbatim*.”

Dear Sir,

“ The Receipt of yours of the 4th Instant
 “ gives me no small Uneasiness, since I find
 “ thereby, that the Subscription to, and
 “ even the Use of the grossest and most no-
 “ torious Corruption now in the Church,
 “ I mean the Athanasian Creed itself, is to
 “ be excused and apologized for by you;
 “ which almost all the sober *Athanasians* are
 “ greatly ashamed of; and which is fre-
 “ quently omitted by themselves, as Un-
 “ warrantable and Unchristian. If you had
 “ not appeared in Publick in this Contro-
 “ versy, this Procedure would have been
 “ even then very unjustifiable, but as you
 “ have, it is absolutely absurd and intoler-
 “ able. Nor do I think this Procedure of
 “ yours only wicked in Point of Conscience,
 “ but foolish in Point of Prudence also.
 “ After your new Subscription, monthly
 “ Assents and Consents, and such an Apo-
 “ logy, you will for certain be contempti-
 “ ble to the *Athanasians*, despised and as-
 “ fronted at Leicester, and very coolly re-
 “ ceived

ceived by those sincere and honest Christi-
an Friends that supported me in my
Troubles, and brought me so through
them, that I think I am now somewhat
richer than if I had been a Professor at
Cambridge to this Day. Mr. *Emlyn*, and
myself, have begun and carried on this
glorious Design of a Reformation, with-
out the least Thought of tricking and pre-
varicating in such sacred Matters; Dr.
Clarke and you come in the third and
fourth Place. We deny not with greater
Learning; but in such a Way, that there
is great Reason to fear the Design will be
ruined by your worldly Politicks, and
Prevarications. What your Guilt will be
if so it prove, I need not say. Nor would
have a small Part of it chargeable on me
at the Great Day for all the World. Not
to mention the Danger of not only hin-
dering the Legislature from giving us any
farther Relief, as Men of Probity and
Conscience, but of provoking it to make
new Laws against us, as Knaves and Vil-
lains. Consider what Daniel did, when
even his Life was at Stake, vi. 10—13,
and old Eleazar, when he might have
“ escaped

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“ escaped much greater Punishment, by
 “ much less Prevarication than you can,
 “ 2 Macc. vi. 18—31. And remember you
 “ were seasonably put in Mind of all this
 “ by your Friend. However, if you do
 “ resolve to go through this dangerous Bu-
 “ siness, I beg of you at the very Time
 “ openly, and under your Hand, to declare
 “ in what Sense you mean every dubious
 “ Article or Promise, that you may at least
 “ avoid the Imputation of *popish Equivoca-*
 “ *tion and mental Reservation*, in such im-
 “ portant Matters; which is the least I
 “ think, that an honest Man can possibly
 “ do in your Case; which I earnestly, but
 “ in vain exhorted Dr. *Clarke* to do, when
 “ he took his Doctor’s Degree at *Cambridge*,
 “ and which the present Bishop of *Coventry*
 “ and *Litchfield* was permitted to do in
 “ open Court, when he took the Associa-
 “ tion many Years ago. If not, I intreat
 “ you to use some other Friend to assist you
 “ in your Management, for I shall go with
 “ so unwilling and uneasy a Mind about it;
 “ as may be to your Disadvantage, and
 “ cannot be to my Satisfaction. You are
 “ now come to the great Trial of your In-
 “ tegrity,

of the Rev. Mr. JOHN JACKSON.

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"tegrity, I pray God direct your Resolu-
"tion (Integrity is vastly preferable to Or-
"thodoxy) I conclude with the Words of Je-
"sus the Son of Sirach, strive for the Truth
"unto Death, and the Lord shall fight for
"thee, Ecclus. 10. 28. BE HONEST.

Yours sincerely,

WILL. WHISTON.

"My Dissuasions however, being after-
"wards upon one Motive or another se-
"conded by Dr. Clarke, and Mr. Emlyn,
"Mr. Jackson at length yielded, and drop-
"ped that Design to all our Satisfaction.
"Since which, Mr. Jackson has fully re-
"covered his Integrity, as to *Subscriptions*,
"and that soon after this Letter was wri-
"ten. For it appears from some of his
"Letters to me, and particularly from a
"Letter of his to Mr. Emlyn, dated *Octo-*
"ber 27, 1722, which I have seen, that
"he was at that Time almost resolved to
"subscribe the XXXIX Articles no more.
"His Words are these, "If the XXXVIth
"Canon extends to *Prebendaries*, I shall
"have a Difficulty upon me; being not
"(upon late and maturer Consideration of
"every

“ every Particular subscribed) fully satisfied
 “ of the Lawfulness of subscribing.—I own
 “ I have not thought of any Living till the
 “ Point of Subscription is more clear to me,
 “ I also own, I cannot Subscribe, but with
 “ such a Latitude, as is hard to be admit-
 “ ed.” “ Accordingly, he not very long
 “ after that, lost the Hopes he had of a
 “ Prebend of *Salisbury*, on Account of his
 “ Refusal of Subscription.”

Mr. Whiston in the Addenda, p. 181.
 says, “ Since I have now procured Mr.
 “ *Jackson's* own authentic Account of this
 “ Refusal of a Prebend of *Salisbury* by the
 “ Bishop, I shall give it to the Reader *Ver-*
 “ *batim.*”

Leicester, June 10, 1730.

“ I was abroad when yours came hither,
 “ and received it at my return Home the
 “ other Day—The Cause of my not being
 “ made a Prebend of *Sarum*, was my refus-
 “ ing to comply with the Bishop's Demand
 “ (made by Dr. Clarke) of Subscription.
 “ I never talked with the Bishop myself
 “ about it, but Dr. *Clarke* did several Times;
 “ and told me more than once, that the
 “ Bishop

of the Rev. Mr. JOHN JACKSON.

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" Bishop would give me a Prebend on the
" Terms of Subscription, but not otherwise.
" Dr. Sykes told me to the same Purpose,
" when I was last at *London*. Dr. Clarke
" had (as he told me) urged the Bishop,
" that the Law did not require Subscription
" (which I thought might have prevailed
" with him, who had written against *Impos-*
" *sitions*) but the Bishop's Answer was, that
" all others subscribed, and it would not
" look well in his Books to admit one with-
" out Subscription; though he would not
" say that the Law required it. This is the
" true State of my Case as I had it from
" Dr. Clarke."

Mr. Whiston proceeds in p. 115. " This
" is not, I perceive, the only Preferment
" he has lost on the same Account. * And
" this Loss of that Prebend is so remark-
" able, and lies so much at the Door of
" Bishop *Hoadley*, the Writer of Dr. Clarke's
" Life, and in which I find he acted con-
" trary to Dr. Clarke's Opinion, that 'tis very
" fit

* Mr. Whiston in the Memoirs of his own Life, Vol. I.
p. 163. says—" both Mr. *Emlyn* and myself always, and
" Dr. *Clarke* and Mr. *Jackson* after some Time, have re-
" fused all Preferments that require that Subscription."

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“ fit the Publick should know it on this
 “ Occasion. The Matter lay thus; 'Tis
 “ not, it seems clear in our Law, that Sub-
 “ scription is a Qualification necessary for
 “ holding a Prebend. Mr. *Jackson's* private
 “ Prebend of *Wherwell* did not at all re-
 “ quire it no more than Dr. *Clarke's* and his
 “ Hospital at *Leicester*. The Bishop of *Sal-*
 “ *rum* also was solicited by Dr. *Clarke*, that
 “ Mr. *Jackson* might have one of his Pre-
 “ bends, and Mr. *Jackson* was ready to ac-
 “ cept it, provided he would not require
 “ Subscription, being willing to run the
 “ Hazard of the Law, in Case his Title
 “ should be called in Question. Dr. *Clarke*
 “ also informed him, that it did not ap-
 “ pear, that Prebends required Subscription.
 “ However, the Bishop did not shew any
 “ Readiness to admit him without Subscrip-
 “ tion. How consistent this was with his
 “ own Notion of *Liberty of Conscience*, or
 “ with that *Christian Freedom*; of which he
 “ has always appeared the strongest Advo-
 “ cate, I do not well understand. How-
 “ ever, since the Affair of that Prebend,
 “ Mr. *Jackson* has always refused to make
 “ any such Subscription. And I can myself
 “ assure

" assure the Publick, that I have several
" Years known That his Resolution from
" his own Mouth, even upon the Supposi-
" tion that he should by such Refusal be
" rendered incapable of any further Prefer-
" ment in the Church. And I must needs
" do Mr. *Jackson* this farther Justice, as to
" profess, that had he been left to himself,
" and his own Thoughts all along, and not
" been overborne by his Regard to Dr.
" *Clarke*, to his Perswasions, Example, E-
" mendations, and cautious Management,
" I believe he would have more readily dis-
" covered, and more openly professed some
" Parts of which he is now satisfied was the
" original Christian Doctrine, and earlier
" resolved upon the true and open Confes-
" sion of the same, than he really did."

In 1722, our Author appeared again in
Defense of Dr. *Clarke* and himself, against
Dr. *Waterland*. For the latter having pub-
lished a Defence of his former *Queries*;
Mr. *Jackson* writ a Book called, A Reply
to Dr. *Waterland*'s Defence of his *Queries*.
Wherein is contained a full State of the
whole Controversy, and every Particular,
alleged by that learned Writer, is distinctly
considered

1721

1722
No. 5.

1722

considered. By a Clergyman in the Country. London, for James Knapton, 1722.

This is our Author's first large Performance, and one of the compleatest Views of the Trinitarian Controversy; it consists of 534 Pages, besides Title and Preface. In this our Author received considerable Assistance from Dr. Clarke, as he has acknowledged to me. This also will appear from the following Extracts of two Letters from Dr. Clarke to our Author.

June 23, 1719.

" I have interleaved *W—d*, and am
 " making short Notes for you throughout.
 " He leaves the *Scriptures* to themselves;
 " and you wholly to *Philosophy*. His main
 " Point is: Christ must either be *God*, or a
 " *Creature*; which is not the Matter in
 " Question: And besides, if the *Definitions*
 " of *God* and *Creature* were plain in the
 " Room of those *Terms*, the Quibble would
 " appear, and spoil the Dilemma. You
 " must above all Things be *short*, and me-
 " thodize his Tautologies, and in all Things
 " bring him back to the Texts. I believe
 " you need do little more than *transcribe*

" all

of the Rev. Mr. JOHN JACKSON.

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"all the Places I have marked, with the
"Remarks I have made upon them; and
"then range them in some proper Method,
"under *distinct* Heads, such as they will
"naturally fall under."

1722

Dear Sir,

April 12, 1722.

"The large Book is just finished; and
"upon the Whole, I think it contains so
"full and clear an Answer to every Thing
"Dr. W. has alleged, that you may with
"Reason expect every Scholar, who can
"find Leisure to read it carefully through,
"should be convinced by it."

In the Close of the Preface to this Book,
Mr. Jackson having spoke of *Reason*, *Scripture*,
and *Primitive Antiquity*, as Tests or
Evidences in this Controversy, "Till the
"Doctor can prove his Doctrine from this,
"he adds, I lay claim to his own Words.
"(Pref. p. 11.) In this Work, I have en-
"deavoured to unravel *Sophistry*, debate
"*Fallacies*, and take of *Disguises*, in or-
"der to put the Controversy upon a *fair*
"clear Foot. The Doctor has hitherto
"avoided coming to the Pinch of the Ques-
"tion.

G

1722

“tion. If he pleases to speak to the Point,
 “and put the Cause upon a short Issue, as
 “may easily be done; that is all that is de-
 “fired. I doubt not but all Attempts of
 “that kind will, and (as they have ever
 “done) in the clearing up of the Truth,
 “tend to the Disappointment of its Op-
 “posers, the Joy of good Men, the Hon-
 “our of our Lord, “and (give me Leave to
 “add) the Honour of both his and our
 “God and Father, which our Lord came
 “to seek.”

A further Account of this Piece, and the
 Reception it met with from Dr. Waterland,
 take in our Author's own Words, in his
 Life of the Doctor, p. 23, 24, 25. “The
 “other Part of the Doctor's Relation, by
 “the Mouth of his Animadverter, is mere
 “Invention and Romance, viz. that the
 “Country Clergyman *called in to his Assist-*
 “*ance* the two great Champions of the
 “Cause; I suppose he means Dr. Clarke,
 “and Mr. Whiston. The latter can Wit-
 “ness for himself, that he had no Hand in
 “the Country Clergyman's Reply; nor
 “was Dr. Clarke called in to assist him in
 “it; though the greatest Scholar upon
 “Earth

"Earth would not have been discredited,
"but might have been honoured by con-
"sulting him, or taking his Assistance in
"any Point of Learning. I will therefore
"tell the Reader the Truth of what the
"Doctor and his Animadverter falsely sug-
"gest to the Disadvantage, as they weakly
"think, of the Country Clergyman's Learn-
"ing and Ability. The Country Clergy-
"man, at the Time of the Rise of the
"Controversy between him and Dr. *W.*
"was very young (whether unequal or not
"to what he had undertaken) and there-
"fore, when he had drawn up by his own
"unassisted Abilities (such as they were)
"the large Reply to Dr. *W.*'s *Vindication*,
"wherein he had spared no Pains in col-
"lecting and putting together, under every
"Argument, with the greatest Impartiality
"the Texts of Scripture belonging to them;
"and Doctrine of Antiquity drawn from the
"concurrent Testimonies of all the Wri-
"ters of more than three Centuries, he
"thought it prudent to leave it to Dr.
"*Clarke*'s Judgment to correct, alter, or
"add any Thing, as he thought fit. And
"the Country Clergyman freely owns (tho'

Memoirs of the Life and Writings

“ some of his learned Friends thought that
“ the Doctor had made the Reply worse,
“ by leaving out several Things, which
“ perhaps he thought too unguarded from
“ and open to Cavillers, and adding others
“ instead of them) that he was then, and
“ still is satisfied, that the *Reply*, on the
“ Whole, was rendered much better and
“ more unanswerable for the Corrections and
“ Additions made to it by Dr. *Clarke*: And
“ the learned World must judge whether
“ Dr. *W.* has been able to give a Satisfac-
“ tory Answer to it all. The Country
“ Clergyman has not been able to alter his
“ Sentiments in any one Point, by Means
“ of all that Dr. *W.* has written against it.
“ He and his Party will call this *Prejudice*,
“ the Country Clergyman cannot help their
“ calling it so, or by any worse Name they
“ please to give him, but thinks, that he
“ hath shewn by many Books written in
“ the Controversy, which have not been an-
“ swered at all, or pretended to be answered
“ by the Doctor or any of his Friends, that
“ his want of Conviction, hath been owing
“ to want of Light and Evidence on the
“ Doctor’s Side to effect it. And he has
“ been

“ been more and more confirmed in his O-
“ pinion, from the weak Pretences which
“ the Doctor, and others, have offered in
“ support of what they vainly call the Or-
“ thodox Doctrine of the Church, but
“ which he calls, and thinks he has de-
“ monstrated to be really *Tritheism*, *Sa-*
“ *bellianism*, and *Cerinthianism*, (all ever
“ esteemed by the Church the worst of He-
“ resies) jumbled and confounded together,
“ and which no Church in the World ever
“ held, or can hold, consistently with the
“ Scripture being the Rule of Faith, or
“ with the fundamental Principles both of
“ natural and revealed Religion, and which
“ I am sure the Church of *England* in par-
“ ticular does not hold, but professeth Doc-
“ trines contrary to them. Had the Coun-
“ try Clergyman a Mind to retort and set
“ Dr. *W*'s. Learning (which he has allow-
“ ed his Trumpeter to proclaim so loudly,
“ p. 8, &c.) in the worst Light it is capa-
“ ble of being placed, he might expose it
“ to View in Contrast with Dr. *Clarke*'s
“ Learning; and then if superior *Abilities*
“ and *Qualifications* are to determine the
“ Controversy, this Animadvertor himself,

1722

"I believe, is sensible that the most and
"greatest Part of judicious and learned
"Men, would give their Votes without any
"Hesitation against Dr. W."

In February 1722, Mr. *Jackson* was made
Prebend of *Wherwell*, in *Hampshire*, and to
this Place he was inducted the 22d of that
Month, as he shewed me from the original
Record. To this he was presented by that
worthy Patron of Learning Sir *John Frier*,
who was inclined to do this from two Mo-
tives. Mr. Ball, Dissenting Minister at An-
dover, refusing to conform, would not ac-
cept of that Place, but recommended Mr.
Jackson. Another Motive was, Sir *John Frier*
highly admired Mr. *Jackson's* Tract on Civil
and Ecclesiastical Government, and accord-
ly writ to him to come to London; and
then made him a Present of the above-
mentioned Prebendship. Thus he got Pos-
session of this Place, but would not, nor
ever did, subscribe on that Account.

1723
No. 6.

In 1723, our Author again appeared in
the Controversy with Dr. *W*. For the Doc-
tor having writ another Defence of his
Queries, Mr. *Jackson* replied, in a Piece
called, Remarks on Dr. Waterland's Se-
cond

cond Defence of some Queries. Being a brief Consideration of his Notion of the Trinity, as stated by himself in Three Questions. With an Appendix, shewing the true Sense of Creation, Eternity, and Consubstantiality. In a Letter to the Doctor. By Philalethes Cantabrigienfis. London, for J. Noon, at the White Hart, in the Poultry, 1723. This consists of 79 Pages.

I suppose it is to this Piece Dr. *Clarke* alludes in his Letters.

April 17, 1722.

" The other Book will be some Time
" longer, but I am now resolved you *shall*
" not have your Name to it this Time.
" You may own it however as much as you
" please, and do what you will after one
" Edition has been tried: I am not apt to
" be resolute; but *my Reasons* are better
" than yours; because *yours*, whatever they
" be, are satisfied by your owning it in what
" other Manner you please. * *Tom Pyle is*
" *here, and sends Service*, and joins with
G 4 " me

* Another Friend of our Authors.

1723

“ me *thoroughly* in this Resolution, though
 “ you know he is *warm* enough.”

Whether this arose from the Doctor's not having so good an Opinion of this, as of our Author's other Performances is not clear, but thus much he expressed in a Letter of Jan. 21, 1721. “ I cannot forbear shortening the Papers, by striking out the *Quotations*, and making (in the Stead) *References* to the other Book, which may be ready about the same Time. 'Tis more than Half printed, and will do you much more Credit than this.”

To this may be added, what he says May 29, 1722. “ The *Reply* is much commended, and I believe will be read. Mr. Knapton is very desirous to *delay* the other Thing, that the Market may not be palled : And I am of the *same* Opinion, both for *his* Reason, and for *others*, which I believe you will be fully satisfied with when I see you at *Leicester*.”

Perhaps here also it may not be improper to observe what the Doctor says in another Letter, i. e. Dec. 15, 1722, “ I have run over Dr. *Waterland's* Book, and am fully
 “ satisfied

of the Rev. Mr. JOHN JACKSON.

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"satisfied (as I believe you also will be)
"that there *can* be *no* Use in answering
"him fuller. He seems to me to have laid
"his *own particular absurd Notion*, as
"bare as any Adversary can lay it for him.
"Nevertheless, I intend to fill an inter-
"leaved Book with *Scriptures*, which may
"be *made* Use of in a second Edition of
"the *Reply*, or otherwise if there appears
"Reason so to do."

The Reason of Writing this Piece, our
Author gives in the Life of Dr. *W.* p. 27,
28, in the following Words; "Though a
"full Reply to all he had said, or could
"say; was offered to him in the Spirit of
"Meekness and Candour, and with all the
"Respect due to a learned Person, thought
"then not incapable of being convinced by
"the unanimous Suffrage of *Scripture*, Anti-
"quity, and Reason, he was so far from receiv-
"ing it with the same Spirit, that he grew
"angry, and instead of arguing with, began
"to claim a dictatorial Power over his Ad-
"versaries, and gave them very hard Names
"instead of strong Reasons. After writing
"above five Hundred Pages of nothing but
"Repetitions of what had been confuted,
"mixt

1723

" mixt with a great deal of ill Language,
 " the Doctor was so weak, as in the Con-
 " clusion (p. 523, &c.) to venture to pro-
 " pose his Notion to be tried and debated
 " upon Principles of Reason, and gave his
 " Adversaries Leave, and even challenged
 " them *to try their Strength* in the Point, in
 " which he *thought it most certainly lay*:
 " namely, in the Question of the *Possibility*
 " of his Notion, all the Arguments relating
 " to which he had before despised or evad-
 " ed. The Country Clergyman accepted
 " the Challenge, and in a Letter of Re-
 " marks to the Doctor, under the Name of
 " Philalethes Cantabrigiensis, did in a free
 " and friendly Manner debate Matters with
 " him, as he had proposed upon the Foot
 " of *Reason* and Natural Philosophy, and as
 " he thinks, and others thought, demon-
 " strated the Impossibility of the Doctor's
 " Notion from the most clear and self-evi-
 " dent Principles of them."

No. 7.

This same Year 1723, our Author pub-
 lished a single Sermon, The Duty of Sub-
 jects towards their Governors, set forth in
 a Sermon preached before the Honourable
 Colonel Charles Churchill's Regiment of
 Dragoons,

of the Rev. Mr. JOHN JACKSON.

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Dragoons, at their Camp near Leicester, on the first Day of August, 1723. Printed at London, for J. Knapton, 1723. 8vo. p. 30.

1723

In the Year 1724, a Sequel of the former Piece (No. 5.) was published by our Author against Dr. Waterland, intituled Farther Remarks on Dr. Waterland's farther Vindication of Christ's Divinity. By Philalethes Cantabrigiensis. London, for J. Noon, 1724. It consists of 92 Pages besides the Title.

1724
No. 8.

Thus our Author indefatigably pursues the Doctor through his several Replies. For an Account of, or the Reasons for this last Piece, we must again have Recourse to the Life of Dr. *W.* where p. 28, 29. our Author tells us, " That the Doctor upon
" reading the former Remarks, and some
" Observations at the same Time, on his
" second Defence, thereupon expressed his
" Resentment in very opprobrious Terms,
" Upon this Philalethes Cantabrigiensis (for
" under that Name our Author then went)
" finding that whatever the Doctor had pre-
" tended, he was far from intending to
" Reason upon the Point, and that demon-
" strative Arguments founded on self-evi-
" dent

1724

“dent Principles of Reasons, and urged
 “home against his Notion, instead of con-
 “vincing, had almost made him mad, be-
 “gan to think it unmerciful to press him
 “any farther on that Head.

“But as the Doctor had attempted some-
 “thing in Answer to the Remarks, mak-
 “ing it a Condescension so much as to take
 “Notice of them. This occasioned the
 “Clergyman to write some *farther Remarks*
 “in Vindication of the former, wherein, to
 “the Arguments from *Reason*, was added
 “a short Scheme of the Doctrine of the
 “primitive Church, that the Doctor who
 “still presumed to appeal to it, might see
 “his Notion as much condemned by it, as
 “it was confuted by Demonstrations drawn
 “from Reason.”

1725
No. 9.

In 1725, a new Opponent arose, whom
 Mr. *Jackson* with his usual Firmness and
 Courage, answers in the following Piece,
 viz. A True Narrative of the Controversy
 concerning the Doctrine of the Trinity, Be-
 ing a Reply to Dr. Berriman's Historical
 Account. Wherein the Partiality and Mis-
 representations of that Author are fully
 shewn. By the Author of the Reply to Dr.

of the Rev. Mr. JOHN JACKSON.

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1725

Waterland's Defences, &c. London, printed for J. Noon, at the *White Hart*, near Mercer's Chapel, Cheapſide, 1725. This conſiſts of 112 Pages. In the 2d and 3d Paragrah, i. e. p. 4, our Author juſtly obſerves, "The Buſineſs of a faithful Hiſtorian, is like that of a Judge, to be on "neither Side of the contending Parties, "but to ſum up and propoſe the full Evidence for both, fairly and impartially, "that every Reader may judge from the "Nature and Reason of the Things themſelves, where the Right or Truth lies."

"Dr. Berriman has undertaken to give "an *Historical Account of the Controverſy concerning the Doctrin of the Trinity*, and "more particularly of the (ſo called) *Athanaſian* and *Arian* or *Eusebian* Controverſy; "and the principal Deſign of his Hiſtory, "is to ſhew, that his own Notion or Explanation of the Doctrin of the Trinity "is more agreeable to the Senſe of the primitive Catholick Church of the three firſt "Centuries, than that of his Adverſaries is, "whom he writes againſt, and whom he "ſtiles *Arians* and *Hereticks*, taking it for
" granted

Memoirs of the Life and Writings

“ granted that his own Opinion is Ortho-
 “ dox and true.”

In the Conclusion, i. e. p. 111, 112, our Author says, “ I did not think it pro-
 “ per, or to the Purpose, to pursue the
 “ Doctor’s historical Account any farther;
 “ and what is observed upon it is sufficient
 “ to shew that the Design of this *Narrative*
 “ was neither to favour *Arianism* on one
 “ Hand, or *Athanasianism*, so called, on the
 “ other; but to shew from undoubted Evi-
 “ dence and Facts what was the true Ca-
 “ tholick Doctrine of the primitive Church
 “ conformable to *Scripture*, in Opposition
 “ to both of them.

“ The Cry of *Arianism*, and a pretend-
 “ ed Zeal for the *Nicene* Faith, has been
 “ an old Party-Cant made Use of to blind
 “ Men’s Eyes, and hinder them from en-
 “ quiring after Truth, to blacken those
 “ whom the reputed Orthodox had a Mind
 “ to mis-represent, and by the mere Sound
 “ of a Word, to lead their unwary Fol-
 “ lowers to profess Opinions almost as con-
 “ trary to the *Nicene* Doctrine, as to *Arianism*
 “ itself.”

Some

of the Rev. Mr. JOHN JACKSON.

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Some further Account of this Piece of Mr. *Jackson's*, and a Vindication of it in an Answer to an anonymous Animadverter, especially as to the Consubstantiality of the Son, may be seen in several Pages of the Memoirs of the Life of Dr. Waterland.

1725

I believe it was in this same Year that our Author first published his Defence of Human Liberty, but this shall be deferred till we come to the 2d Edition in 1730.

In 1728, Mr. *Jackson* published two Pieces, the one in Latin, and the other in English. The Latin one has the following Title: NOVATIANI Presbyteri Romani OPERA que supersunt, omnia. Post JACOBI PAMELII Brugenſis recensionem, ad antiquiores Editiones castigata, a multis mendis expurgata. Illustrata etiam copiosissimis observationibus et Notis in quibus totum argumentum Auctoris de REGULA FIDEI ex vitorum PATRUM monumentis lati discubitur. Premittitur Dissertatio de FILII DEI Homouſio, &c. Studio JOHANNIS JACKSON, Ecclesia Anglianae Presbyteri et do Wherwell in Comitatu Hantoniae Prebendaris. Londini, Typis J. Darby,

1728
No. 10.

Memoirs of the Life and Writings

J. Darby, et T. Brown; et Impensis Johannis Noon, in Vico dicto Cheapside, 1728. This consists of 389 Pages, besides Title and Preface, containing 79 Pages, and two Indexes.

Mr. Whiston was so well pleased with this Edition of Novatian, that in the Memoirs of his own Life, Vol. I. p. 146, and 147, speaking of his own Sermons and Essays, published in 1709, he says, "(11) "To these was added at first *Incerti Autoris de Regula Veritatis, sive Fidei: Vulgo Novatiani de Trinitate Liber*. But since "my learned Friend Mr. Jackson published, 1728, this excellent Treatise, with "very large and useful Notes, while my "Edition had no Notes at all, I desire "this may be omitted in all future Editions."

With respect to this Book, Mr. Wasse in a Letter dated May 21, 1728, thanks our Author heartily for his kind Present of this Book, and adds, "I like "the Preface and previous Dissertation "mightily. Your Notes, so far as they illustrate the Matter are very good, and
" Mr.

"Mr. Parke joins with me in this Judgment of them, after all the Author as to
"Stile is obscure and 'tis impossible to warrant any Emendation of the Text. However, it is for our Comfort equally Difficult to disprove you." Again, the said Gentleman in a Letter dated Sept. 20, 1728, says, "Your Novation shocks the Dutch and Germans, they dare not Answer, As to the Papists, their Abbces, &c. have the intire Direction of their very Understandings."

What Diligence our Author used, what Pains he took, and what Enquiries he made concerning this Author, will in Part appear from the following Extract of a Letter writ to him by Mr. R. Allin.

Sidney College, January 15, 1723-4.

— "I earnestly beg your Pardon for not sending you sooner an Account of Mr. Walker's Answer to Dr. Whitfield, relating to the MS of Novatian in France, which I have had by me for a considerable Time. 'Tis dated Paris, Aug. 24, 1723, and came to Cambridge when Dr. Whitfield was in Shropshire.

H

As

Memoirs of the Life and Writings

“ As soon as the Doctor returned, he com-
 “ municated it to me, to be sent to you,
 “ so that the whole Fault is mine, that it
 “ does not come sooner to your Hands.
 “ The Truth is, I was in Hopes I should
 “ have finished the various Readings much
 “ sooner, and thereupon delayed sending
 “ the Account relating to Novatian, till I
 “ could send the various Readings with it.
 “ Mr. Walker’s Words relating to those
 “ Matters are these :

— “ I was much pleased with that Part
 “ of your Letter which related to the MSS.
 “ of Novatian, since I hoped it would give
 “ me an Opportunity of shewing the Es-
 “ teem I have for my Friend ; I immedi-
 “ ately visited the several Libraries here on
 “ purpose, and although not one of them
 “ furnishes any MS. of the Author, it will
 “ be notwithstanding some Satisfaction to
 “ your Friend, to be assured, that there is
 “ none here ; I have looked over the Cata-
 “ logues of the King’s, Colbertine, the St.
 “ Germain’s, and the Jesuit’s Libraries ; I
 “ have besides examined a Collection which
 “ P. Montfaucon has made of the late Ca-
 “ talogues of MSS. of near a Hundred Li-

of the Rev. Mr. JOHN JACKSON.

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1728

"braries, in all which not one MSS. of
"Novatian is marked; he will judge by
"this Account how scarce they are."

"Since that Time, Mr. Walker has been
"very ill in Town, but I hear he is now
"upon the Recovery. In the same Letter
"Mr. Walker informed Dr. Whitfield, that
"one of the Benedictines was publishing a
"Defence of the Divinity of the Son, from
"the Fathers of the three first Centuries.
"I have heard likewise, that they are about
"a new Edition of Novatian at Oxford."

I am, Sir,

Your assured Friend and Servant,

RICH. ALLIN.

The other Book in English has this Title, No. 11.
The Duty of a Christian, set forth and explained, in several Practical Discourses; Being an Exposition of the Lord's Prayer. To which is added a Discourse on the Sacrament of the Lord's Supper. For the Use of Families. By John Jackson, Rector of Rossington, &c. London, printed for James and John Knapton, at the Crown, in St. Paul's Church Yard, 1728, in 12mo. 209

H 2

Pages,

1728

Pages, besides Title, and a Preface of 42 Pages, in which he treats of "Prayer in general (as a Duty) whether *publick* or *private*; on the Manner of Praying, whether by a *stated Form*, or otherwise; and whether the particular Form, called the *Lord's Prayer*, was intended, or ought to be a constant Part of the publick Liturgy or Prayers used in Christian Assemblys."

1729
No. 12.

Mr. Crellius, Grandson of the famous Crellius, had published a Piece on the 1st. Verse of the 1st. Chapter of St. John's Gospel: wherein he pretended that the Word *Θεός* was an Interpolation, or that Christ was not called God by St. John. On this, Mr. *Jackson* wrote several Letters to him in Defence of his Edition of Novatian, which Crellius had attacked. These being collected, were published together, under the following Title.

L. M. Artemonii Defensio Emendationum in Novatiano factarum, contra Virum Clariss Joannem Jacksonum. Accedunt alia ad Librum Artemonii addenda. Ad Virum Ampliss & Generosiss. Dominum * * * Anno Domini 1729. This Piece consists of 74 Pages.

In

In this same Year, died the learned and justly celebrated Dr. Samuel Clarke, in the Month of May. Hereby the Mastership of Wigston's Hospital became vacant; and to this Mr. Jackson was presented by the Right Honourable the Duke of Rutland, who was then Chancellor of the Dutchy of Lancaster. This Place Mr. Jackson enjoyed till the Time of his Death, and filled it with great Reputation and Credit. He took Care to repair and made several Additions to the Master's House out of his own Pocket. He also repaired the Hospital, and by Degrees increased the Pay of the Poor People of that Place, from 2 s. 10 d. to 3 s. a Week. He likewise shewed the utmost Candour and Moderation, by admitting Persons of different Professions of Religion into that House. Nay, in Imitation of his Great Master, and in Obedience to his Precept, he returned Good for Evil, as is manifest by his Admission of such as were of the Party which had been so violent against him.

In this or the following Year, our Author met with a gross Affront from the Vi-

1729

car of St. Martins, by being interrupted or prevented from Preaching there. For as Mr. Jackson was proceeding to the Pulpit, the Steps were filled with Boys, and either the Clerk or Sexton came and told him that Mr. Cust intended to preach.

1730
No. 13.

In 1730, our Author appeared in another Dispute, i. e. in Defence of Human Reason, and afterwards published two or three Pieces more in Support of the same Cause. The first Performance is a Plea for Human Reason, shewing the Sufficiency of it in Matters of Religion. In a Letter to the Right Reverend the Bishop of London. Lond. for J. Roberts in Warwick Lane, 1730. In the Beginning of this Tract, our Author gives us an Account of the Origin of this Controversy in the following Words.

“ My Lord,

“ Having carefully perused your Lordship’s *second Pastoral Letter to the People of your Diocese*, occasioned by some late Writings, in which your Lordship says, “ it is asserted, “ That Reason is a sufficient Guide in Matters of Religion without the
“ Help

"Help of Revelation." I find your Lordship to oppose that Principle universally without regard to Men's having, or not having Opportunities of knowing the revealed Will of God; nay, asserting and teaching your People, "that *Reason of itself* is an insufficient Guide in Matters of Religion" without any Limitation; consequently that it is insufficient, after Men, who by God's Providence have no other Guide, have made the best Use of their Reason, which in their Circumstances they were able to do.

"This is the Doctrine of the second Head of your Lordship's *Pastoral Letter*."

"I know nothing of those Writings which your Lordship opposeth, but am easily convinced that your Lordship hath taught the People of your Diocese, a Doctrine which is plainly derogatory to *Human Reason*; and by necessary Consequence destroys the Wisdom and Goodness of Divine Providence in the Government of Mankind; and is repugnant both to the Principles of Natural Religion, and to the Doctrine of the Scriptures."

Memoirs of the Life and Writings

This Piece consists of 67 Pages. In the Conclusion our Author addrestes himself to the Bishop in the following animated Manner. " My Zeal, my Lord, for *Reason* " that brightest and most glorious Ray of " the *Divine*, and the *Perfection* of Hu- " man Nature, has drawn the preceding " Observations from me. And as every " Part of the Gospel Revelation is perfect- " ly agreeable to *Reason*, is founded upon " the clear genuine Principles of it, pre- " supposeth the Evidence and Truth of " moral Reason or natural Religion, and " teacheth nothing to be believed but what " may be understood by *Reason*, or to be " practised, but the pure uncorrupted Dic- " tates and Laws of Reason, or such Rites " as it hath instituted as *rational* Means to " promote spiritual and moral Duties, it is " hence manifest that a Plea for the *Suffici- " ency* of Human Reason in Matters of Re- " ligion (when Men had no other Guide " to direct them) is far from derogating " from the excellency of revealed Religion, " the highest and justest Commendation of " which is that it hath restored Reason " (when grossly corrupted) to its original " Purity,

"Purity, and hath improved and rendered
"more effectual the Dictates and Laws of
"it, respecting our Duty to God, our
"Neighbour, and Ourselves, by stronger
"Motives and Enforcements than when
"unassisted by Divine Revelation it could
"propose to Mankind. This Plea likewise
"vindicates the Justice and Goodness of
"Divine Providence in the Government of
"Mankind for so many Ages, by the mere
"Light and Dictates of Natural Religion
"and Conscience, which always were *suf-*
"*ficient* (if Men would have duly attended
"to them, and suffered them to have their
"due Effect on them) to shew them their
"Duty and engage them to perform it.
"And the same Plea will always be a Vin-
"dication of the Gospel Revelation, which
"if Men will impartially enquire into the
"Truth of, they will find to be built on a
"rational and sure Foundation; and whose
"Doctrine and Precepts (if they will use
"their best Endeavours to understand and
"practise them as their only Rule and
"Guide) will always be *sufficient* to enable
"them to avoid or to reform any gross im-
"moral Errors, and to bring them, through
"the

"the Knowledge and Practice of true Religion, to Happiness and Salvation."

No. 14. &
15.

This Year came out the second Edition of Mr. Jackson's Piece on Liberty, to which I referred above, and to which is also added another Piece. The whole Title runs thus, *A Defence of Human Liberty in answer to the Principal Arguments which have been alledged against it, and particularly to Cato's Letters on that Subject. In which Defence, the Opinion of the Ancients concerning Taste, is also distinctly and largely considered.* The second Edition to which is added, *A Vindication of Human Liberty: In answer to a Dissertation on Liberty and Necessity, written by A. C—, Esq; to this his Name is affixed, printed at London for J. Noon 1730.* It consists of 207 Pages, besides Title and Preface. The Vindication contains 63 Pages besides Title and Dedication, to his worthy Friend the Duke of Rutland.

I suppose it is to this Piece, or at least to part of it, that Mr. Wasse alludes in a Letter dated Febr. 13, 1726-7. For the Words imply that Mr. Jackson had communicated his Thoughts to him on that Head, with which

which Mr. Wasse seemed very well pleased, accordingly he writes, "You have done Religion great Service in explaining the Sense of Fate, and I wish the Book or the Substance of it were printed in single Sheets, in order to the more universal Publication of it; and since you like these Subjects, I wish you would think of answering Spinoza's last Book, at least those Parts of it, that have not as yet been fully examined."

1739

In 1731, Our Author appeared again in the Controversy concerning Human Reason, and published two Pieces on that Subject. The first is a Defence of the Plea for Human Reason, being a Reply to a Book entituled, A Plea for Divine Revelation, in a Letter to the Right Reverend the Lord Bishop of London. Lond. Printed for J. Roberts, near the Oxford Arms, Warwick-Lane. 1731.

1731
No. 16.

In the Introduction our Author thus expresses himself, with respect to the Connexion between natural and revealed Religion, p. 3 and 4. "The Author of the *Plea for Human Reason*, thought that he could not do a greater Service to revealed Religion,

1731

" Religion, than to shew that it was built
 " upon the eternal, immoveable Founda-
 " tion of *natural* Religion, or human Rea-
 " son. That the Design of it was neither
 " to abolish human Reason (as the Roman
 " Church supposeth by her Doctrines) nor
 " to give Mankind a new Rule of Religion,
 " which they were not capable of knowing
 " before; but that the Design of it was by
 " a divinely revealed Testimony and Au-
 " thority, to restore Mankind to the origi-
 " nal uncorrupted State of natural Piety and
 " Morality; to convince them by the most
 " rational and effectual Means (by the Mis-
 " sion and Doctrine of Christ, *the true*
 " *Prophet that was come into the World*) of
 " the unreasonableness of all Superstition
 " and Idolatry; of the heinous Nature of
 " Sin, and to give them the express De-
 " claration of God's righteous Judge-
 " ment and Condemnation of it. And at
 " the same Time to set forth to them in
 " the most affecting Manner, and in a
 " Manner most suitable to the Capacities
 " and Understandings of all Men, that
 " God is merciful and placable, considers
 " our human Frailties and Imperfections,
 " and

" and is ready to forgive all Trespases and
" Sins upon Repentance and Newness of
" Life; and will reward our sincere and
" good (though imperfect) Endeavours, af-
" ter Purity and Holiness of Life, with the
" Happiness of a future State.

" Human Reason was, as I largely prov-
" ed, *sufficient* to have shewn Men the
" Truth of these Doctrines declared in the
" Gospel Revelation, if they had been well
" disposed, and made a right Use of their
" Reason (and without a good Disposition
" and the Use of Reason, the Gospel itself
" is not sufficient to teach and render them
" effectual) but the Manner of proposing
" the Gospel, and the great Goodness of
" God displayed in it, in a Way suited to
" every Capacity, are that wherein it truly
" excels the best Scheme of natural Reli-
" gion."

Page 7. " The Difference between them
" lies in the gracious and more effectual
" Manner which God hath used, by the
" Mission of his Son, a divine Teacher from
" Heaven, to abolish the Superstition, and
" reclaim the Wickedness of Men, and to
" bring them back to the true spiritual
" Worship

1731

“Worship of God, and to that Holiness of
 “Life and Manners, which is agreeable to
 “the uncorrupted Light and Dictates of
 “Nature and Reason, and in promoting the
 “most powerful *Motives* of Obedience to
 “the Divine Laws.”

At the Close of the Introduction he thus
 gives the Reason and Scheme of this Piece,
 “I thought it proper to explain more at
 “large, the true Ground and Benefits of
 “Christianity, in order to defend the *Plea*
 “for human Reason against the Misrepresen-
 “tations and Cavils of the *Pleader for Di-*
 “vine Revelation.”

No. 17.

“The second Piece published this Year,
 is in answer to one Mr. Brown who was
 a Clergyman then at Richmond, but after-
 wards removed to Sheepy in Leicestershire.
 How this Mr. Brown became engaged in
 the Controversy, and the Reason of our
 Author’s making no Reply at first, we have
 in our Author’s own Words in his *Life of*
Dr. Waterland, p. 29, 30. Alluding to a
 former Piece, i. e. *Further Remarks*, &c.
 he says, “Upon this the Doctor not caring
 “to engage uncovered, not knowing the
 “Man who had teased and plagued him so
 “much

of the Rev. Mr. JOHN JACKSON.

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1731

"much with Reason, resolved, however,
"that he should feel some Tokens of his
"Wrath, though not of his Learning and
"Reasoning; and joins himself to two o-
"ther Champions, one a Doctor and the
"other a Country Curate, and suspecting
"their Adversary to be an eminent Dissen-
"ter, * who had more Learning and Know-
"ledge than all of them put together;
"they sent out under the Name of J.
"Brown, the Country Curate, a virulent
"Libel, wherein they charge *Philalethes*
"Cant. who is a Clergyman of the Church
"of England with propagating *Schism* as
"well as *Heresy*. In this Pamphlet every
"one saw the Spirit and Style of Dr. W.
"throughout; though the silly Curate of
"Richmond was made the *Scape Goat* to
"carry all their Sins laid on his Head.

"The Country Clergyman laughed at
"them, and despised them, returning no
"Answer to such an empty and ill-natured
"Libel. Soon after, when these Ortho-
"dox Revilers, found their Mistake, they
"shewed a little Grace by taking a little
"Shame

* The Reverend and learned Mr. James Pierce of Exeter.

1731

“ Shame to themselves ; of which, how-
 “ ever, they repented : And the Doctor and
 “ the Curate about five or six Years after
 “ shewed themselves as bad as ever they
 “ had been before ; in an Answer wrote to
 “ *A Plea for human Reason*, for which the
 “ Author of the Plea thought fit to reprove
 “ them.”

This he did in a Pamphlet called, Ca-
 lumny no Conviction, being a Vindication
 of the Plea for Human Reason against the
 Aspersions of a Book under the Name of
 John Brown, &c. called a Defence of the
 Bishop of London's second Pastoral Letter.
 In which Vindication also is demonstrated
 the Unity of God from Reason. And an
 Appendix is added, wherein is considered
 the *Ground and Obligation* of Morality, Lon-
 don, for J. Roberts 1731. It consists of
 83 Pages, and in the Conclusion, i. e.
 p. 70, our Author says, “ If I have treated
 “ this Writer with a Severity which I am
 “ wholly averse from, and unused to shew
 “ to any fair and reasonable Adversary, the
 “ Collection of scurrilous Abuse and vile
 “ Calumny, which I have presented the
 “ Reader with out of his Book, and which
 “ is

"is thrown against *me*, will be a sufficient
"Apology. I think it is doing Justice
"both to Truth and to Mankind, to op-
"pose the Falshoods, and rebuke the in-
"jurious Indecencies and unchristian Defa-
"mations of such an ungenerous and un-
"reasonable Adversary." The Appendix
is Remarks on, or an Answer to Dr. King
late Lord Archbishop of Dublin, in the
Translation of an *Essay on the Origin of*
Evil.

The famous *Tindal* having made a great No. 18;
Noise, especially in Favour of the Deists in
his noted Piece: Mr. Jackson this Year
took Notice of it, and published his Re-
marks on a Book intituled, *Christianity as*
old as the Creation. Wherein the principal
Objections of this Book against Religion are
considered. This has our Author's Name
to it, printed at London, for James and John
Knapton 1731, p. 67.

A Remark we also have by Mr. Jack-
son, on this Author, in his Defence of the
Plea for Human Reason, p. 12. "I must
"do that Author (i. e. Tindal) the Justice
"to think, and own, that he has argued
"well and strongly for the Foundation

I

" of

1731

“ of all Revelation, viz. natural Religion
 “ founded on the eternal Truth and Reason of Things; which always were, are,
 “ and for ever must be the best and only
 “ proper Guide and Conductor of all rational Agents. This Foundation may be
 “ built upon and improved by divine Revelation, but no true Revelation can have
 “ any other Foundation. For this would
 “ be most absurdly to suppose Religion and
 “ Virtue to be founded not in the eternal
 “ Truth, Nature and Reason of Things,
 “ or in the unalterable Rectitude of the Divine Nature itself, but in the mere arbitrary Will of God, and mutable by it.

“ The Error therefore of the Author of
 “ *Christianity as old as the Creation*, does not
 “ lie in his *striking at the Foundation*, but
 “ in his imagining Revelation, to be a superfluous Addition of Things of merely
 “ indifferent Nature, and such as have no
 “ Connection with, or relation to, the moral Precepts of Virtue and natural Piety,
 “ and therefore he thinks it derogatory to
 “ the Wisdom of God, to suppose him to
 “ command Things merely indifferent: And
 “ this no doubt, is true. But the addition-

“ 21

“ al Doctrines of Revelation, and particu-
“ larly of Christianity, are not, as I have
“ shewn, (and intend more particularly to
“ prove in some Remarks on that Author)
“ Things of an *indifferent* Nature, but are
“ such as have a direct and immediate Ten-
“ dency to promote the Practice of natural
“ Virtue and Piety, by exciting in Men
“ the strongest Sense of the Divine Love
“ and Favour, in the Manner of God’s re-
“ vealing his Will to them, and are the
“ most powerful Means both to preserve
“ the Knowledge of God and his Worship
“ free from all Superstition, and to reform
“ the Wickedness and Impieties of Men.

“ After the Degeneracy of human Na-
“ ture, and the Corruption of human Rea-
“ son by Superstition and Immorality, the
“ Declaration of God’s Will by express Re-
“ velation, in order to reform more effec-
“ tually the Errors and Vices of Men, was
“ not a Thing of an *indifferent Nature*, but
“ was worthy of the Wisdom and Good-
“ ness of God to afford Mankind, when-
“ ever, and in whatsoever he thought fit.
“ It would always be a Means of restoring
“ and preserving true Religion, when God

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1731 “ added the Testimony and Authority of
 “ his Word, to enforce, by such Means as
 “ he thought fit to propose, the precedent
 “ Laws of Nature and Reason. To be
 “ taught immediately by God, would al-
 “ ways be more effectual, than to receive
 “ his Will from mere Man, although he
 “ taught nothing but what Man taught, or
 “ might teach, and which Reason was suf-
 “ ficient to have shewn the natural un-
 “ changeable Obligation of. And if that
 “ ingenious Author had considered Christi-
 “ anity in this Light, as being the best
 “ Rule of Reason and Virtue, enforced by
 “ the most rational and gracious Motives,
 “ he would have spared many inconclusive
 “ Reasonings against it, and especially that
 “ unfair Treatment of it, which shews his
 “ Prejudice more than any good Reason he
 “ has against it.”

1732.
 No. 19.

In 1732 he resumed the Debate, and
 printed the Second Part of the Plea for
 Human Reason. In Answer to a Letter
 written to the Author of the *Plea for Hu-
 man Reason*. Under the Name of John
 Browne, Curate of Richmond, &c. In
 which Answer is particularly and fully con-
 sidered

sidered the Scripture Doctrine of the Sacrifice of the Death of Christ for *Sin*, on which the right Knowledge of the Christian Religion depends. London, for J. Noon, 1732. This contains 69 Pages, besides the Title. The Occasion of it we have in the Beginning, p. 1, 2, 3. i. e. "The Author "of the *Plea for Human Reason* has just "Cause to Rejoice, that, his late Writings "in Defence of Human Reason (though "they have caused many Calumnies and "Abuses to be thrown upon him) have the "good Effect to force the most unreason- "able Adversaries of it to confess, that it "is so far a *sufficient Guide* in Matters of "Religion, as to enable all virtuous and "honest Men (who have not the Benefit "of Revelation) to attain to a State of final "Happiness; though not to that Degree "of it to which Obedience to the Gospel "is able to conduct Christians; in like "Manner as a lesser Degree of *Reason* and "*Moral Virtue* is not sufficient to bring "Men to the same Degree of Happiness, as "a greater in equal Circumstances."

"On this Account, the Author of the "*Plea* was willing to have let the Contro-

1732

“ verfy of the *Sufficiency of Human Reason*
“ in *Matters of Religion* rest, as it is pro-
“ posed to the World by the Bishop on one
“ Hand, and by him on the other. He is
“ satisfied in having used his honest and
“ best Endeavours in the Vindication of
“ *natural Reason*, which God gave Men to
“ be the Rule and Conductor of their Ac-
“ tions, and by the due Use of which, as
“ they resemble their Creator in Holiness
“ and Goodness, so they cannot fail of his
“ Favour and final Happiness. His Lord-
“ ship, I shall not doubt, is also satisfied in
“ his well meant Zeal against Infidelity,
“ which hath engaged him to teach, that
“ *Reason of itself* (or without Revelation)
“ *is insufficient in Matters of Religion*, thereby,
“ in his Opinion, the more effectually to
“ prove the Necessity of Revelation. But
“ this Writer by his rude Interposition
“ seems to be resolved, not only by *Cavils*
“ and *Sophistry* to make the Dispute end-
“ less, but also by his insincere *Misrepre-*
“ *sentations* and *Calumnies* to render it *invi-*
“ *dious* and *abusive*. For this Reason I am
“ engaged in farther Vindication of the
“ Plea, to resume in some measure, the
“ Debate

of the Rev. Mr. JOHN JACKSON.

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“ Debate of the Sufficiency of Human
“ Reason; but with a View farther, and
“ principally to treat at large on the impor-
“ tant Subject of the Sacrifice of the Death
“ of Christ for Sin.”

1732

In 1733 Mr. Jackson published a Piece without setting his Name to it. It is called, An Answer to a Book intituled, *Things Divine and Supernatural, conceived by Analogy, with Things Natural and Human.* In which Answer it is proved, That the Author's Notion of divine Analogy is immediately destructive of all Religion, both natural and revealed. By a Presbyter of the Church of England. London, for J. Noon, A. Dodd, and H. Whitridge, 1733. It consists of 63 Pages, and the Author told me, was writ in Answer to Mr. Brown the noted Bishop of Cork.

1733
No. 20.

In 1734 Mr. Jackson appeared again in the Dispute with Dr. W. and in Defence of Dr. Clarke, as is evident from two Pieces published this Year. The first of these is called Christian Liberty asserted, and the Scripture Doctrine of the Trinity vindicated, Against a Book written by Dr. Waterland, and intituled, The Importance of the Doc-

1734
No. 21.

1734

trine of the Holy Trinity asserted, &c. By a Clergyman in the Country. London, for J. Noon, 1734. This consists of 134 Pages. An Account of it, and a Vindication of it, in Answer to an Anonymous Animadvertor is to be met with in several Places, in the Life of Dr. *W.*

No. 22.

The other Piece of Mr. Jackson's, printed this Year with his Name affixed to it, has the following Title. The Existence and Unity of God, proved from his Nature and Attributes. Being a Vindication of Dr. Clarke's Demonstration of the Being and Attributes of God. To which is added an Appendix, wherein is considered, the Ground and Obligation of Morality. London, for James, John and Paul Knapton, 1734. This consists of 159 Pages, besides Title and Preface.

The Appendix is writ to explain and vindicate Dr. Clarke's Principles on Morality, as laid down and prosecuted by him, in the second Part of the *Demonstration of the Being and Attributes of God.*

Whilst this Book was printing off, or as Mr. Jackson says, p. 145, "when the foregoing Sheets had been some Time in
" the

of the Rev. Mr. JOHN JACKSON.

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"the Press, I read a Book, intituled, *Dr.*
"*Clarke's Notion of Space examined*; which
"contain a few Things proper to be taken
"Notice of: I have here added a short
"Consideration of them, which I think to
"be a sufficient Reply to them."

1734

"This Author's Notion of Space, is,
"that it is a *meer Nothing, a meer Negation*
"and Absence of Things: yet he perpetu-
"ally talked of it as a real Existence. Then
"our Author proceeds to answer him.

As to the Rise and Progress of this new
Point of Controversy, betwixt Dr. W. and
our Author, and how Mr. Law became
engaged in it we have the following Ac-
count in the Life of Dr. Waterland, p. 30,
31, 32. "Another Instance of the Doc-

"tor's fairness in Controversy, I cannot
"omit acquainting the Reader with, viz.
"Soon after the Controversy of the Trinity
"was begun between the Doctor and the
"Country Clergyman, another Debate a-
"rose between them, relating to *Dr.*
"*Clarke's Boyle's Lecture Sermons*. Dr. W.
"first suggested, and soon took upon him
"to shew the Country Clergyman, that Dr.
"*Clarke* had failed in the Proof of the *Being*
"and

“ and *Attributes* of God drawn from Argu-
“ ments *a priori*. The Country Clergyman
“ desired his Reasons against *Dr. Clarke's*
“ Proof, which he was ready to attend to
“ and consider, and to return a Reply to
“ them, if they were not satisfactory to
“ him. *Dr. W.* like a true Friend and
“ Well-wisher to the Country Clergyman,
“ at that Time did send his Reasons in a
“ private Manner, and wrote with great
“ Candour and Ingenuity. But desired the
“ Country Clergyman not to communicate
“ them to any one, and it was agreed, that
“ neither Side should Print without mutual
“ Consent, and this the Country Clergy-
“ man, on his Part, punctually observed.
“ On this great Subject many Sheets passed
“ between the Doctor and the Country
“ Clergyman, Answers, Replies, and Re-
“ joinders, till both Sides said as much as
“ they had to say. After the Debate was
“ ended between them in a friendly Man-
“ ner, neither Side being able to convince
“ the other ; the Country Clergyman pro-
“ posed to the Doctor to have their Papers
“ printed, that *Dr. Clarke* who was princi-
“ pally concerned in the Argument which
“ had

" had been canvassed between them, with-
" out his having any Part at all in it, might
" see what had been objected to his Argu-
" ments and Proofs, and what also had
" been said in Defence of them: And so
" if he pleased, might take his own Cause
" into his own Hands, which the Country
" Clergyman was sensible could not be so well
" defended by any others, and much less
" by himself. Dr. W. though fully sensi-
" ble that he had overthrown all Dr.
" Clarke's Reasonings, would not consent
" to print his Papers, but nevertheless took
" Care they should be sufficiently made
" known both in the University of Cam-
" bridge and elsewhere, and had even de-
" livered a Copy of them out of his own
" Hands. So that by this Management,
" the Debate, which was to have been kept
" private, was generally known amongst
" the Learned in the University, and other
" Places, and it was pretended by Dr. W's.
" Friends, that he had confuted Dr. Clarke,
" whilst all the while Dr. Clarke had no
" Opportunity allowed him of defending
" himself. This Conduct of Dr. W's. was
" looked upon by Dr. Clarke's Friends to
" be

“ be ungenerous and unfair ; and a Com-
 “ plaint of it was made to Dr. *W.* who at
 “ first alledged, that no Copy of his Papers
 “ had been suffered to be taken, or go A-
 “ broad by his Means ; and that if any
 “ such appeared, the Country Clergyman
 “ to whom he had intrusted them, must
 “ have been the Copier and Publisher of his
 “ Papers, which was very untrue, and
 “ very unlikely, the Country Clergyman
 “ having too great a Respect for Dr. *Clarke*
 “ to use him in this Manner. But after-
 “ wards Dr. *W.* owned to the Country
 “ Clergyman, that he had permitted one
 “ Copy of his Papers to be taken, which
 “ was sufficient for the dispersing them.

“ In this State the Debate continued dur-
 “ ing Dr. *Clarke*’s Life, but within a Year
 “ or two after his Death, the principal
 “ Objections which Dr. *W.* had made to
 “ Dr. *Clarke*’s Proof *a priori* ; of the Divine
 “ Being and Attributes were published in
 “ the ingenious and learned Mr. Law’s
 “ Translation of Archbishop King’s Book
 “ of the *Origin of Evil*, and have been
 “ since owned to be Dr. *W.*’s. These
 “ have renewed that Controversy between
 “ Mr.

of the Rev. Mr. JOHN JACKSON.

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" Mr. Law, Dr. W. and Mr. Jackson, and
" it now lies before the learned World for
" their Judgment.

1734

" The Animadvertor's Petulancy has ob-
" bliged me from the Authority of the
" Country Clergyman to relate the forego-
" ing Matter of History, which I own are
" of no Weight or Moment in either of the
" Controversies; but may serve for Minutes
" of Memoirs of the Life and Writings of
" Dr. W. to Dr. W—r, T—p, or V—n,
" or any other of the Tribe of *Weekly Mis-*
" cellanists, who shall undertake to write
" so important a Life."

In the Close of this Year Dr. Wasse writ
the following to our Author, which also
shews in Part what Influence Mr. Jackson's
Writings had on those who duly attended
to and considered them.

Aynho, Nov. 10, 1734.

Dear Sir,

" I thank you heartily for your last Piece
" against W. You seem to me to have en-
" tirely demolished him; in Confidence
" whereof, I ordered a Copy to Amster-
" dam, to try the Orthodox Palates there.

" — A

1734

“ — A Fellow of New Coll. has desired
“ to debate the Trin. Controv. with me:
“ I sent him your last, and another Piece
“ of yours, that he might know what we
“ held, and have accepted his Challenge.
“ — Mr. Trotman, a Gent. of 3000 l. a
“ Year, near us, who formerly with Zeal
“ distributed Waterland's Pieces is convert-
“ ed, and writing against him: he was
“ bred to the Law.”

1735
No. 23.

Mr. Law having attacked this Book, i. e.
No. 22. Our Author that Year answered
him in a Piece called, A Defence of a
Book, intituled, The Existence and Unity
of God proved, from his Nature and Attri-
butes; Being a farther Vindication of Dr.
Clarke's Demonstration of the *Being and*
Attributes of God. In Answer to a Book
lately published by Mr. Law, and intituled,
An Inquiry into the Ideas of *Space, Time,*
Immensity, and *Eternity,* as also the *self*
Existence, necessary Existence, and *Unity* of
the *Divine Nature.* By John Jackson,
Rector of Rosington, &c. Printed at Lon-
don, for James, John, and Paul Knapton,
1735. It consists of 220 Pages. At p. 187
begins

begins an Appendix in Answer to a Dissertation upon the Argument *a priori*, annexed to Mr. Law's Book. Concerning this Author he thus expresses himself, " This *Dissertation* being written (as I suppose) " by the eminent Writer so often mentioned and referred to in Mr. Law's Book, " and who appears to have the principal " Hand in making the Objections in it, against my *Proof of the Existence and Unity*; " and being a Writer whom I am particularly obliged to attend to, in whatever " he writes on this, and some other Subjects, I must beg the Reader's Leave to " detain him a little longer, whilst I consider what is said in the Dissertation of this " Author, though it contains nothing but " what has been already replied to in the " foregoing Sheets."

In the Conclusion, which gives a concise View of the Dispute, he says, p. 219, 220, " From the precedent Reasonings of the " Proof *a priori*, for the *Existence and Unity* " of God, the Reader will see that the " main Point in Dispute, and the Stress of " the whole Controversy, lies in proving " from the Ideas of *Duration and Space*, " that

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“ that they are necessarily existent, *ad*
 “ *extra*; and Secondly; that necessary Ex-
 “ *istence* is an *internal*, *absolute*, and *positive*
 “ *Property of God*. Either Way the Argu-
 “ *ment a priori* is good. For if *Duration*
 “ and *Space* are proved to be *really existing*
 “ *ad extra*, independent of all *temporary*
 “ *finite* Things, and are necessarily existent
 “ and infinite; the necessary *Existence* and
 “ *Infinity*, and *Unity of God* will by the
 “ *Medium of their Properties* be *a priori*
 “ immediately demonstrated. Because it
 “ cannot with any Reason be doubted, but
 “ that if *Duration* and *Space* are necessarily
 “ existent and infinite, they must belong
 “ peculiarly unto God, and be the Proper-
 “ ties of his *necessary Eternity* and *Immen-*
 “ *sity*; as Dr. Clarke has shewn in his *De-*
 “ *monstration of the Being and Attributes of*
 “ *God*.

“ Secondly, Mr. Law, and the other Wri-
 “ ter, who oppose the Proof *a priori*, have
 “ with great Difficulty and Reluctance, af-
 “ ter treating the *Necessity of Existence* as a
 “ mere *abstract Idea* and *Fiction* of the
 “ Mind, been forced at last to allow that
 “ it is a *positive Property of God*.

“ Therefore

“ Therefore if the *Existence* of God was
 “ not sufficiently demonstrated *a priori* (as
 “ I think it is) yet being demonstrated *a*
 “ *posteriori*; the *necessary Existence* will be
 “ easily proved from the *intrinsic Nature* of
 “ the Existence of a first Cause; and so the
 “ Demonstration *a priori* of the *Eternity*,
 “ *Infinity* and *Unity*, from the *necessary Ex-*
 “ *istence* is beyond all reasonable Dispute;
 “ as I have, I hope, fully shewn in the
 “ Defence of my Demonstrations of the U-
 “ nity; and the Opposers of the Demon-
 “ stration are inevitably reduced to the
 “ greatest Absurdities in *Reason*, *Philosophy*
 “ and *Religion*, and such as necessarily tend
 “ to *Atheism*.”

1735

This Year Mr. Jackson again appeared
 in print, for he published a Piece in Answer
 to some Things which Mr. Baxter advanced
 concerning the Immateriality of the Soul.
 To this Piece his Name is prefixed. It is
 intituled, A Dissertation on Matter and Spi-
 rit. With some Remarks on a Book, inti-
 tuled, An Enquiry into the Nature of the
 Human Soul. Printed by J. Noon, 1735.
 It consists of 56 Pages, besides Title and
 Preface.

No. 24.

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This

Memoirs of the Life and Writings

1735

This Year Dr. Wasse manifested his Approbation of our Author's Management of the Trinitarian Controversy in the following Words,

Dear Sir,

"I have with great Pleasure read your
"Defence, and think you have fairly answered, or in the Punic Dialect, outlawed your Adversary. I am surprized
"to find Waterland giving up the Cause
"six Times: That he remains in his antient
"Obscurity like Lucan's Grove, melli pene-
"trabilis astro, is no Wonder."

1736
No. 25.

In 1736 our Author published two remarkable Pieces. The first is Memoirs of the Life and Writings of Dr. Waterland. Being a Summary View of the Trinitarian Controversy for Twenty Years, between the Doctor and a Clergyman in the Country. Wherein (In Defence of a Book intituled, *Christian Liberty asserted*, &c. in Answer to some Animadversions upon it, and to a Defence of Dr. Waterland) is shewn the Beauty of the Doctor's Book, called, *The Importance*, &c. and the Tendency of it to introduce Heresy, Schism, and Persecution
into

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1736

into the Church. By a Clergyman. London, for J. Noon, 1736. It consists of 128 Pages. Two large Extracts or Quotations already made from this Work, render it needless to say any Thing farther about it; especially too as the Title is so expressive.

No. 26.

The second Piece was writ on Account of a most gross and rude Affront given to our Author, by a celebrated Clergyman, in one of the most Publick Places in the Kingdom, and on a very solemn Occasion. The Title thus expresses it, A Narrative of the Case of the Reverend Mr. Jackson, being refused the Sacrament of the Lord's Supper at *Bath*, by Dr. Coney, Minister at *Bath*. With some Observations upon it, worthy the Consideration of all Friends to Religion and Liberty of Conscience. London. for J. Noon, 1736. This consists of 22 Pages, and manifestly shews, that Men will go great Lengths, when animated with fiery Zeal, for what is called Orthodoxy, they forsake that amiable Virtue Charity, which is one of the greatest and brightest Ornaments of the Christian System, a Virtue which shone so conspicuously in all the Ac-

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tions

tion of the meek, humble and beneficent Savior of Mankind.

But to illustrate this Matter a little more, and at the same Time to give a more distinct or probable Account of Dr. Coney's acting in this Manner, it will not be amiss to insert what is said in the Life of Dr. Waterland, p. 121, et seq. "He (i. e. the "Animadverter) agrees with the Doctor, "that it is but reasonable that whoever is in "the Right, they who think so widely different from each other in so important an "Article as that of the Holy Trinity, should "not join together in one Communion and "Fellowship.

"This is an Appeal to the Legislature of "the Church, that since it is reasonable to "eject out of it one Part of it's Members, "either those who profess the Doctrine of "the Holy Trinity in the Words, and according to the Sense of Scripture, and of "the Primitive and Catholick Church, and "by the other Part's own Confession, agreeably to the Sense of our own Church "also, which teacheth and professeth the "Scripture to be the only Rule of her "Faith; or those who with Dr. W. pro-

"pose

“ pose and insist on an Hypothesis of Tri-
“ *theism*, which is directly opposite to Scrip-
“ ture, and the commonly declared Sense
“ of the Primitive Catholick Church, and
“ of our own Church; and which Hypo-
“ thesis supposes, that the Scripture Foun-
“ dation and Doctrine of the Trinity is so
“ far from being a divine *immutable* Truth,
“ that it might have been *inverted*, and the
“ Revelation and Dispensation of the Gos-
“ pel contrary to what it now is; and that
“ instead of believing in the *Son of God* as
“ *sent* from Heaven, *incarnate, made Man,*
“ and *suffering* for Man’s Salvation, the
“ contrary might have been the Object and
“ Rule of our Faith; and the *one God and*
“ *Father of all*, who *sent* the Son, might
“ himself have been *sent incarnate*, and
“ *acted the ministerial Part*, and done and
“ suffered all that the Son did: This flat
“ Denial of the *immutable Supremacy* of the
“ *one God and Father of all*, and of the Sub-
“ *ordination* of the Son and Spirit to his
“ *Will*, being the wide *Difference* between
“ Dr. W. and his Adherents, and the o-
“ ther Christian Members of the Church,
“ it is humbly proposed to the Legislative

1736

“ Power to eject, which Part they in their
“ Wisdom and Piety shall think most wor-
“ thy to be ejected out of it ; since Dr. W.
“ and his Party declare, they think it not
“ reasonable to hold Communion with any
“ but themselves, who, I hope and trust,
“ are but a small Part of the rational and
“ truly religious Members of the Church.
“ Till the Legislature shall think fit to con-
“ sider this Matter, all I have to say is,
“ that they who are so *uncharitable* as to
“ declare it not reasonable to join in one
“ Communion and Fellowship with those,
“ who for the Honour of Christ and his
“ Religion, plead for the Profession of Scrip-
“ ture Doctrine and Forms of Worship on-
“ ly, do hereby manifestly make themselves
“ Schismatics, and cut themselves off from
“ the Communion of Christ and faithful
“ Christians ; because there is, can be no
“ other really Christian Communion, but
“ what is founded on the Gospel and
“ Words of Christ. And farther, by en-
“ deavouring to impose their own Conceits
“ and Notions, not only without any Evi-
“ dence of them from Scripture, but in di-
“ rect Contradiction to the whole Tenor of
“ Scripture,

“ Scripture, do hereby also become *Heretics*
“ in the true Scripture Sense of the Word :
“ And this heretical and schismatical Spi-
“ rit runs through all Dr. *W*’s Book, called
“ the *Importance*, &c. and possesseth all the
“ Advocates of it whom I have yet read :
“ And this is the very heretical and schis-
“ matical Spirit of Popery, which is worse,
“ and more opposite to the Spirit of Christi-
“ anity than any Infidelity is or can be ;
“ and which ought to be esteemed both by
“ Church and State, as the greatest Enemy
“ to both, so long as Popery is esteemed
“ (as I hope it always will be) an Enemy
“ to both of them, and to all the most
“ valuable Liberties and Rights of Man-
“ kind.

“ And since Dr. *W*. and his Adherents
“ think it *reasonable not to join in Christian*
“ *Communion and Fellowship, in the Terms*
“ *of the Gospel* ; with those who differ from
“ them, and, who are, I doubt not, al-
“ most all the reasonable and truly religious
“ Part of the Church ; I on my Part, think
“ it reasonable for them, and advise them
“ to declare their Sentiments publicly, and

“ in some such Form as the following, unless they have a better of their own, viz.

“ That whereas since the unhappy Revolution it appears, that Christian Liberty, and the Right of private Judgment in Matters of Religion, has been openly asserted even by some of the Clergy, as well as by the Laity, and powerfully prevails amongst both; insomuch, that now the Scriptures are boldly and publicly professed to be the only Rule of Christian Faith and Communion, and finding upon late, but mature Examination, that the Scripture Doctrine and Forms are not agreeable to that Power over the Consciences of Christians, which in former Times was exercised by the Clergy over the Laity, and which we still think our Right to Exercise, whenever we can again introduce it into the Church: And also, whereas an impious heretical Sect hath risen above twenty Years ago, and now hath overspread the whole Church, who insist (and alledge the Sixth, and the latter Part of the Twentieth, and the Twenty-first Article of the Church) that the Scriptures being

“ the

of the Rev. Mr. JOHN JACKSON.

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“ the only Rule of Faith, nothing ought to
“ be received as necessary to be believed, or
“ as a Term of Communion, but what is
“ contained or declared in them, and taken
“ out of them ; and who do therefore hum-
“ bly (i. e. insolently and heretically) pro-
“ pose and advise, that the Scripture Doc-
“ trine and Forms alone may be effectually
“ made, and set forth as the only Rule of
“ Christian Faith, and Worship, and Terms
“ of Christian Communion ; we do hereby
“ declare all such Professors of Scripture
“ Doctrine and Forms to be *Heretics*, and
“ accordingly do renounce Communion with
“ them, as far as we can or dare by the
“ Laws now in force for the Liberty of
“ Conscience, and so far as consists with
“ our worldly Interest, and until a *competent*
“ *Authority* can be obtained to reject, and
“ punish by Law as Heretics, all such Pro-
“ fessors of Scripture Doctrine and Forms
“ of Worship: Which *competent, plenary*
“ Power we desire and humbly advise may
“ be invested in Dr. *W.* and those whom
“ he shall appoint under him ; and which
“ shall extend over all the Church ; Clergy
“ and Laity, and be exercised as far as
“ they

Memoirs of the Life and Writings

" they judge necessary to drive out of the
 " Church, which they shall hereaby esta-
 " blish, and out of the State too, if judged
 " necessary for the good of the Church, all
 " such heretical Professors of Scripture Doc-
 " trine and Forms: And farther we hum-
 " bly advise, that the Ecclesiastical High
 " Commission Court may have Power to
 " repeal the Sixth, and Part of the Twen-
 " tieth, and the Twenty-first Article of the
 " Church, which we conceive were by
 " Law made the Foundation of the present
 " established Church, out of too great an
 " Opposition to Popery, and without suffi-
 " cient Consideration, and are now found
 " inconvenient, as giving the chief Handle
 " to the aforesaid Heretics, for asserting
 " their heretical Notion and Tenet of Scrip-
 " ture Doctrine and Forms, being the only
 " Rule of *Faith, Worship* and Christian
 " Communion."

" This the Pretenders to Orthodoxy may
 " sneer or rail at; but it is the just and true
 " Consequence of what Dr. *W.* has of late
 " contended for, and which cannot fairly
 " be denied to be the Result of his Book,
 " called the *Importance*.

Whether

of the Rev. Mr. JOHN JACKSON. 139

Whether Dr. Coney had seen either of these Pieces I cannot ascertain, but that he acted upon the same or similar Principles, is evident from the Transaction itself. 1736

In 1737, was published the Result of an epistolary Correspondence betwixt Mr. Dudgeon and Mr. Jackson. They were not in the least acquainted with one another: But Mr. Dudgeon admiring our Author's Writings, and willing to be farther satisfied in some Points, writ several Letters to him. These together with their Answers were this Year printed under the following Title: Several Letters to the Reverend Mr. Jackson, from Willam Dudgeon a Gentleman in Berwickshire, with Mr. Jackson's Answers to them concerning the Immensity and Unity of God, the Existence of Matter and spiritual Substance, God's moral Government of the World; the Nature of Necessity and Fate, and of Liberty of Action; and the Foundation, Distinction, and Consequences of Virtue and Vice, Good and Evil. Written in the Years 1735 and 1736, and occasioned by two Books written by Mr. Jackson, one entituled, The Existence and Unity of God proved from his

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No. 27.

his Nature and Attributes, the other being the Defence of it; London, for John and Paul Knapton 1737. This consists of 80 Pages.

No. 28.

Mr. Moor in his Propositions of Natural and revealed Religion, having advanced, There are in Scripture divers high Points of Doctrine, transcending human Understanding either at first to discover, or now they are revealed, to demonstrate or comprehend how they can be, yet they are nevertheless worthy of full Credit, relying on the sacred Testimony of infinite Truth. The Reverend Mr. J— F— (i. e. I suppose Mr. and afterwards Dr. James Foster) desired our Author's Opinion on this Subject. Accordingly he sent it him in the following Letter.

Sir,

“ As you desired my Opinion on the Fifth
“ of Mr. Moor's *Propositions of Natural and*
“ *Revealed Religion*, which relates to the
“ Doctrine of the Trinity, I was willing to
“ examine it thoroughly, and have sent you
“ the Result of my Examination.

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" I shall preface it by taking Notice only
" of the Conclusion of the Author's Pre-
" face, where he takes himself to be so con-
" siderable a Writer, as to declare, that *if*
" *any Person thinks fit to reply to his Paper,*
" *he hopes he shall have no Reason to complain,*
" *that he writes under Concealment, and with-*
" *out a Name. And he declares once for all,*
" *that he shall think that Gentleman beneath*
" *his Notice, that is ashamed to set his Name*
" *to an Opinion he avows, and would palm*
" *upon the World.*

" As an Author may have good Reason
" for not publishing his Name, without be-
" ing at all ashamed of the Opinion he a-
" vows, so if I had no other Reason for not
" putting my Name to these Papers, I
" should choose not to put it for the Rea-
" son here offered me by this Gentleman,
" viz. that I may be *beneath his Notice :*
" For I assure you, I have no Desire or In-
" tent to have any Thing more to do with
" him, and so I hope he will keep his
" Word"

The Title of this Pamphlet is: A Con-
futation of the Fifth of Mr. Moor's Propo-
sitions of Natural and Revealed Religion,
which

1738

which relates to the Doctrine of the Trinity. In a Letter to a Clergyman. To which is added, A Letter to Dr. *Waterland*; London, for J. Noon, 1738. This Piece consists of 60 Pages besides the Title. Mr. Jackson assured me he was the Author of it. The last Letter contains some Remarks on Mr. Sloss's Sermons on the Trinity, who, he says, was grossly misled by Dr. *Waterland's Oeconomy of the Trinity*

1742

In 1742. Our Author had an epistolary Debate with his learned and worthy Friend Mr. Whiston, concerning the Order and Times of the High Priests. Perhaps it may not be amiss to premise one Paper or two on the same Subject, and especially as the first is dated Oct. 15, 1742. The Day before the Letter he writ to Mr. Whiston on this Affair. In the first of these he says, Mr. Whiston in those Tracts published by him in 1742, in the third Vol. has an Account of the famous young Baratier's Chronology p. 53, and thinks with Baratier that the Tryal of St. Paul mentioned in Acts 23, and the following Chapter, was A. D. 53 ending, or 54 beginning; and that St. Paul was sent two Years after by Festus to Rome, where

where in the End of A. D. 55, St. Paul constituted Linus the first Bishop of Rome, Ibid. p. 49.

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Mr. Whiston also concludes from St. Paul's Words, that Ananias was not the true H. P. at this Time, but Jonathan Son of Ananas, who was put to Death by Order of Felix, A. D. 56 or 55 ending, and indeed Chronologers differ in the Chronology of this famous Tryal of the Apostle. But that Mr. Baratier and Mr. Whiston are mistaken, appears from the following Observations.

In the 12th of Claudius A. D. 52, Quadratus President of Syria, sent Cumanus Procurator of Judæa with Ananias the H. Priest and others to Rome, to be tried by Cæsar for what had happened between the Jews and Samaritans. In this Business Ananias alone is mentioned as H. P, (Jof. Ant. lib. 20. c. 6.) but lib. 2. de B. Jud. c. 12. Sect. 6. Edit. Havercamp. Jonathan is said to be sent to Rome with Ananias, and both are called ἀρχιερεῖς, a Title given to all who had been High Priests, and to others who were chief amongst the Priests, as well as to the High Priests actually in Office.

At

At the Hearing of the Cause the Samaritans were condemned, and Cumanus their Friend was banished; and the Jews were acquitted, *ibid.* Ant. 20. c. 6. in fin. and *de Bel.* lib. 2. c. 12. Sect. 7.

In the first or second Year of Nero, A.D. 55 or 56. Jonathan called ἀρχιερεὺς was killed by Robbers at the Procurement of Felix. *Jos. Ant.* lib. 20. c. 8. Sect. 4, 5. But he was not the High Priest in Office; for if he had been so, another would have been created in his Place; but no other was then choose, and Ananias was then most certainly the High Priest, and continued in the Office till Agrippa gave the High Priesthood to Ismael Son of Phabus, *Jos. ibid.* Sect. 8. which might be about A.D. 59.

That Jonathan was not the High Priest is evident, because he was made so by Vitellius, A.D. 36. and was deposed by the same Vitellius, A.D. 37. *Jos. Ant.* lib. 18. c. 4, 5. and was never High Priest after; for when Agrippa A.D. 42. offered to have restored him, he modestly refused the Honour of the High Priesthood, *Jos. Ant.* 19. c. 6. Five Years after, A.D. 47. in the 7th of Claudius, Ananias received the Pontificate,

tificate, Ant. 20. c. 5. and was not outed till Ismael was put in his Place by Agrippa after the Death of Jonathan; though yet Ananias was called ἀρχιερεὺς, as Jonathan was also to the Day of his Death. Ismael then being the Successor of Ananias, and made High Priest by Agrippa, A. D. 59. St. Paul might be tried a Year or two before, when Felix was Procurator of Judæa, A. D. 58, or 57 at soonest: And it must be in the Interval between the Death of Jonathan, and Pontificate of Ismael, or between A. D. 56 and 59.

2dly, If Festus, as Mr. Whiston and Mr. Baratier suppose, succeeded Felix in the Beginning of A. D. 56. at latest, St. Paul must have been tried before Felix in the Beginning of A. D. 54, or the End of A. D. 53, which was in the first or at latest in the second Year of his Procuratorship over Judæa; for he was made Procurator, upon the Banishment of Cumanus, in the End of the 12th of Claudius (A. D. 53. being commenced) Jos. Ant. supra. But this Supposition is inconsistent with St. Paul's telling Felix (Acts xxiv. ver. 10.) that *he had been many Years a Judge unto the Nation of the*

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Jews,

Jews, i. e. Procurator of Judæa: Which Expression agrees very well to one who had been Governor *five* or *six* Years, but by no means to one who had been but about *one* Year Governor. This therefore appears to me an unanswerable Argument, that this Transaction happened A. D. 57 or 58, or between the Years 56 and 59, and if this be so, Jonathan could not be the High Priest who (besides the Reasons before mentioned that he was not) was dead two or three Years before, and Ananias, as St. Luke says, was undoubtedly the High Priest at this Time, and Usher is mistaken in thinking otherwise.

Petavius thinks the Trial of Paul before Felix was A. D. 55, and in the second Year of his Procuratorship of Judæa, and that this was the last Year of it, and that Festus succeed him A. D. 56, and that St. Paul was sent to Rome that Year. Petavius therefore understands the *two Years* mentioned, Acts xxiv. ver. 17. to be the two Years of the Government of Felix: And then to reconcile this short Time to his being Governor *many* Years, as is said ver. 10. he would refer them to his having been President of Samaria (as Tacitus relates he was) in the

8th of Claudius : which is a poor Evasion ; and directly contrary to the Text which refers them to the Government of Judæa. Doct. Temp. lib. 11. c. 11, 12. He adds, *ibid.* c. 12. p. 319, that Euseb. in Chron. and Jerome de vir. illust. both agree that St. Paul was brought to Rome in the second Year of Nero. This is true : but then Eusebius places the second of Nero A. D. 57, and Jerome puts it expressly in the 25th Year after the Passion of Christ, or A. D. 58. So they placed the Trial of Paul before Felix A. D. 55 or 56. See Hierom. Cat. Ecclesiast. Tom. 4. p. 103. 2d. part edit. Benedict.

Cave in his Hist. Lit. Tom. 1. p. 6. places this Trial of St. Paul A. D. 54, and his being sent to Rome by Festus A. D. 56, and his coming thither A. D. 57, (in the Beginning) but Felix having been *many Years* Procurator of Judæa at this Trial of St. Paul (and being made Procurator A. D. 52 ending, or the End of the 12th of Claudius) it could not, I think, have been before A. D. 57, though it might have been a Year later : Nor do I find any Evidence sufficient to fix it to a Year.

This overthrows Mr. Whiston's Chronology of the first Bishops of Rome, which begins at least three Years too high, unless Linus was made Bishop by St. Peter before St. Paul came to Rome, which he does not allow.

Here follows the true Series of the Succession of the jewish High Priests, from the Time of the Government of Herod the Great, and which Josephus says was 28 in Number, to the Destruction of Jerusalem and the Temple by Titus, Ant. lib. 20. c. 10.

1. Ananelus (Anno ant. ær. Christ 37 or 36, and Chronologers differ in the Times of the High Priests before the christian Æra)
- 2 Aristobulus (Anno 36.) Ananelus was restored (Anno 35.)
3. Jesus Son of Phabus (Anno 34.)
4. Simon Son of Boethus (Anno 28.)
5. Matthias Son of Theophilus (Anno 5.)
6. Joazar Son of Boethus (Anno 4.)
7. his Brother Eleazar (Anno 3.)
8. Jesus Son of Sias (Anno 2.) He was deposed and Joazar was restored (Comp. Jos. Ant. lib. 17. c. 13. with lib. 18. c. 2.)
9. Ananus Son of Seth (called Aunas in Scripture) succeeded Joazar (Anno Dom. 8.)
10. Ismael Son of Phabus, or perhaps rather

ther Baplius as Eusebius and the Chron. Alex. or Paschal had (though Eusebius has Phobus Dem. Ev. lib. 8. p. 389.) Jos. Ant. lib. 18. c. 2. in not. (*A. D.* 23. though the Year is uncertain, and so of the three following. See Jos. Ant. lib. 18. c. 2.) 11. Eleazar Son of Ananus (*A. D.* 24.) 12 Simon Son of Camithus (*A. D.* 25.) 13. Josephus Caiaphas (*A. D.* 26.) 14. Jonathan Son of Ananus (*A. D.* 36.) 15. Theophilus Brother of Jonathan (*A. D.* 37.) 16. Simon Son of Boethus called Cantheras (*A. D.* 41.) 17. Matthias Brother of Jonathan (*A. D.* 42.) 18. Elioneus Son of Simon Cantharas (*A. D.* 43.) 19. Ismael, whose Son he was does not appear, but he was High Priest in the Time of the Famine, which began in Judæa in the latter End of the 4th of Claudius, and of *A. D.* 44, soon after the Death of Herod Agrippa, as Josephus tells us, Ant. lib. 3. in fin. and after him *A. D.* 45. ending. Simon was restored, for Joseph Son of Camys succeeding Simon in the End of *A. D.* 46. See Jos. Ant. lib. 20. c. 1. So Joseph Son of Camys was the 20th High Priest (*A. D.* 46. exeunte) 21. Ananias Son of Nebadæus (*A. D.* 47.) 22.

1742

Ismael Son of Phabus (*A. D.* 59.) 23. Joseph Son of Cabus (*A. D.* 62.) 24. Ananus Son of the first Ananus or Annas, *Jof. Ant.* 20. c. 19. (*A. D.* 62.) 25. Jesus Son of Damneus (*A. D.* 62.) 26. Jesus Son of Gamaliel (*A. D.* 64.) 27. Matthias Son of Theophilus (*A. D.* 65.) 28. Phannias Son of Samuel (*A. D.* 67.) he seems to be reckoned an High Priest chose by the seditious Zealots, *Ant.* 20. c. 10. *inet & fin.* p. 380.

Ismael the 19th High Priest is not taken any Notice of by any Historian, or Chronologer, that I know of, but is expressly said by Josephus to be the High Priest in the Time of the universal Famine which infested Judæa in the Reign of Claudius, and so I have put him in his right Place, and he makes up just 28 High Priests; and the Catalogue without him is deficient.

Oct. 15, 1742.

As the following Paper relates to what is inserted in the Beginning of the Former, though it seems to be writ later, yet as it tends rather to illustrate the other shall insert it.

Ismael

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The Time of St. Paul's Trial before Felix may thus be nearly settled, viz. *A. D.* 50. Paul came from Athens to Corinth, where he found Aquila and Priscilla, who were lately come from Corinth, who were lately come from Italy, on Account of an Edict from Claudius, that all Jews should depart from Rome, Acts xviii. ver. 1. This Edict was published *A. D.* 49. the same Year that Claudius married Agrippina in the Consulship of C. Pompeius and Q. Veranius, Sueton. in Claud. c. 25, 26. and Tacit. Annal, lib. 12. c. 5. Paul continued there *a Year and six Months*, before the Jews brought him before Gallio, ver. 12. *after this he tarried a good while* at Corinth. Then he sailed into Syria and came to Ephesus, ver. 18, 19. All this could not be less than two Years. So he went to Ephesus the Beginning of *A. D.* 52. (But if Gallio was not Proconsul of Achaia till *A. D.* 53. it was that Year that Paul went to Ephesus.) He probably was at the Feast of the Passover as he purposed, *A. D.* 52; and went from thence to Antioch, and staid *some Time* there; and afterwards went over all the Country of Galatia and Phrygia, ver. 22, 23.

and after this came to Ephesus again, c. 19. ver. 1. This was either the latter End of *A. D.* 52, or Beginning of *A. D.* 53. Here he continued *three Years*, c. 20. ver. 31. compared with c. 19. ver. 8, 10, 22. This was to End of *A. D.* 55. In the Spring of the next Year, *A. D.* 56. he was in Greece, c. 20. ver. 2, 3, 6. and the same Year he was tried before Felix, Acts xxiv.

I have supposed Paul to come from Athens to Corinth *A. D.* 50. But it must have been later, seeing it was 17 Years after his Conversion, *A. D.* 34. when he came the second Time to Jerusalem to the Meeting of the Apostles there about *Circumcision* (Acts xv.) this was *A. D.* 51; and he must after this have spent one Year at least in his Travels, and preaching mentioned in that Ch. and ch. 16, 17. before he came to Corinth. So he could not come to Corinth till *A. D.* 52 at latest, and in that Year probably the Edict of Claudius went out to order the Jews to depart from Rome, and by this reckoning St. Paul's Trial, could not be before *A. D.* 58, and it might be *A. D.* 59.

Mr. Whiston's Letter comes next, for Mr. Jackson's I doubt is lost.

Dear

of the Rev. Mr. JOHN JACKSON.

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Lyndon, Nov. 3, 1742.

Dear Sir,

Your Letter of the 16th of October, for which I heartily thank you gives me a Piece of Information; viz. that A. B. Usher agrees with me, that Ananias was not the real High Priest at St. Paul's Trial: Which I knew not before: Though, I believe, he did not dream of Jonathan II. being then the true High Priest. Nor did he know that this Ananias was the old Annas (which is but the contraction of Ananias) who supported Caiaphas in condemning our Saviour: As I verily believe he was. You read many of the Moderns for their several Hypotheses: Which I seldom do, as wholly depending on original Evidence, and primitive Characters. And when I formerly ventured to follow Bishop Pearson pretty much in his most injudicious *Annales Paulini*, I burnt my Fingers so sadly, as will, I hope, caution me from doing the like hereafter. Son George took a better Method than you have done 15 Years ago, by reading over the Acts of the Apostles themselves, for the chronological Characters. Which Paper of
his

his has now been very useful to me in discovering all the true ones; tho' he missed several of the principal, which my late perusal of these Originals (with Dr. Cave's Hints about Narussus) has furnished me withal. Nor had my Son got clear of all Bishop Pearson's Mistakes. Nor was he insensible that some of his own Hypotheses or Characters contradicted others, all which Contradictions I have now gotten over clearly, by direct Testimonies in the original Writers, Luke, Paul, Clement, Tacitus, Suetonius and Josephus. Nor will even your darling Observations of a *New Ismael* for an High Priest, hold Water, since it is evident that Josephus Antiq. III, meant no other than Ismael, the Son of Fabi, directly mentioned by him as High Priest, when Paul was so busy in getting Contributions for the poor Christians in Judæa, and when the Famine was so terrible there, *that it induced the High Priests to seize the Tythes of the Priests till the poor Sort of them perished for Want*: And this in the Reign of Claudius also: About A.D. 52. Antiq. XX. 88. Which Place how you came to pass over unobserved I know not.

Nor indeed is there any Room in Josephus's most distinct Accounts of the High Priests under Claudius for the Intrusion of your *New Ismael*. Nor do you go upon sure Evidence when you securely take it for granted, that Josephus did not know, what Tacitus of Rome very well knew, that when Cumanus was banished, and the intire Procuratorship devolved on his Partner Felix, he had been *Jampridem Judæis impositus*; or been *long before a Judge or inferior Governor* over some Part of Judæa. Wherefore else is it that when he speaks distinctly of his Acquisitions at that Time, he names them all, Judæa, Galilee, Samaria, and Perea? Of the War. II. 12. 8. which well permits his having had some Part of them under him formerly, as Tacitus informs us. When you were engaged with Dr. Waterland you still consulted Originals; and was vastly too hard for him thereby. And if you intend to do any Thing in Chronology to purpose, you must take the same Method there. Otherwise you will hardly ever satisfy yourself, to be sure you will never satisfy others that are inquisitive. Of which your Letter is a flagrant Example.

It

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It not affording me one Correction of my past Determinations, that I might alter it: Which I always readily do upon the Production of superior Evidence. Our great Friend Mr. Emlyn's Son served me just so in our old Society. When instead of making himself a Master of the ancient Authors themselves, that he might give some real Light himself, he still started Objections from later Authors, to oblige me to clear them. This indeed was some real Benefit to the Society; but not much to his Reputation: Who, had he been well acquainted with Originals, wanted no Sagacity to have discovered the Truth himself,

I am, Sir,

Yours most sincerely,

WILL. WHISTON.

P. S. Pray let us correct our grossly corrupt Copies in Luke iii. 2. which make Caiaphas equally the High Priest with Annas when John began his Ministry: Contrary to all other Evidence, which makes him such an one, at the most, in the Year of the Passion only. Nay, in that very Year,

Year, the same Author distinguishes him, as far inferior: Where the Order of the Words, in all Copies, prevents Mistakes, and owns none but Annas for the principal High Priest. Nay and reckons Caiaphas rather among his Relations, Acts iv. 6. Nor can he be well supposed other than one of those *Chief Priests*, which are there exactly distinguished from the grand *High Priest* himself, and esteemed rather as inferior to the *Captain of the Temple*, ver. 24. The *Ἀρχιερέως* which sixty-one Copies in Mills have in the Singular, and not half so many in the Plural, is by later Prejudices made *Ἀρχιερέων* in the Plural, which singular Number being evidently the true Reading of this Text, implies that either Caiaphas's Name has been here unjustly intruded; or the Order of the Words ought to be inverted as Acts iv. 6. Or else, which is the most likely, a Colon ought to be put after, *Ἀρχιερέως. Under the High Priest Annas and (under) Caiaphas*: But that the High Priest Ananias, before whom Paul was tried, Acts xxii. xxiii. xxiv. was the same *very old* *πρεσβύτατος* Antiq. xx. 9, 11. *High Priest* that gave him his persecuting Authority long

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1742 long ago to Damascus, is plain by his Appeal to him for the same, Acts xxii. 5. ὁ Ἀρχιερεὺς μαρτυρεῖ μοι. *The High Priest doth bear me Witness, (or will) bear me Witness,* MS. Beza.

As to other Matters see ancient Record, Page 46 — 215 and 239 — 248, and 639 — 709. Vale.

[I have cited my Copy at the twenty-eight last Jewish High Priests] inclosed I found the following.

XXVIII

XXVIII Last High Priests of the Jews with their Beginnings and Durations, and by whom they were made High Priests from A°. ante aram Christi 36, to A.D. 70. When the Temple was burnt, as also the Kings or Procurators under whom they officiated. Out of Josephus.

No.	Began	Names	Made by	Durations	Kings or Procurators	Observations
1	36	Ananelus	Herod the Great	1	Herod	Annas, Ananius or Ananus are the same Names sec.
2	35	Aristobulus	Herod the Great	1	Herod	His Beginning is wanting Herod married his Daughter.
3	34	Ananelus again	Herod the Great	5	Herod	
4	29	Simon the Son of Fabet	Herod the Great	5	Herod	
5	24	Simon Son of Boethus.	Herod the Great	20	Herod	The former Wive's Brother.
6	4	Matthias Son of Theophilus.	Herod the Great	0	Herod	
7	4	Joazar Son of Boethus	Herod the Great	3	Herod	
8	1	Eleazar his Brother Son of Boethus	Archelaus	2	Archelaus	
	A. D. 2	Jesus Son of Sic	Archelaus	6	Archelaus	

No.	Began	Names	Made by	Durations Years	Kings or Pro- curators	Observations
9	8	Ananus, Ananias or Annus the Son of Seth (named, Num. xxiv. 17.)	Cyrenius	15	Cyrenius	f 9. Ananus did not succeed Jesus, but Joazar who was restored, Jos. Ant. 18. 2. comp. 17. 13. Mr. Jackson's Note.
10	23	Ismael the Son of Fabus, or ra- ther of Baphus Eusebius. A Chron. Alex.	Gratus	1	Gratus	
11	24	Eleazar Son of Ananus.	Gratus	1	Gratus	
12	25	Simon Son of Ca- mithus.	Gratus	1	Gratus	
13	26	Joseph Son in law to Caiaphas.	Gratus	10	Gratus	
14	36	Jonathan I. Son of Ananus.	Vitellius	1	Vitellius	
15	37	Theophilus his Brother Son of Ananus	Vitellius	5	Vitellius	
16	43	Simon Canthanus son of Boethus.	K. Agrippa	1	K. Agrippa	

No.	Began	Names	Made by	Durations Years	Kings or Pro- curators	Observations
-----	-------	-------	---------	--------------------	---------------------------	--------------

No.	Began	Names	Made by	Durations Years	Kings or Pro- curators	Observations
16	42	Ananus Simon Canthanus son of Boethus.	K. Agrippa	1	K. Agrippa	
17	42	Mathias Brother of Jonathan I.	K. Agrippa	1	K. Agrippa	
18	43	Alioneus Son of Cantheras, i.e. of Simon Son of Boethus	K. Agrippa	2	K. Agrippa	
19	45	Josephus Son of Camirus, or ra- ther of Camus.	K. Agrippa	3	K. Agrippa	g 19 Joseph did not succeed Alioneus, but him called Cantheras, Jos. Ant. 20. Life in fin. Mr. Jackson's Note.
20	48	Ananias Son of Nebedeus.	K. Agrippa	1	K. Agrippa	
21	49	Jonathan II.	K. Agrippa	3	Felix	
22	52	Imael Son of Fa- bus.	K. Agrippa	4	Claudius	Antiq. III. in cade.
23	56	Joseph Cabi Son of Simon.	K. Agrippa	6	Festus	
24	62	Ananias Son of * Ananias.	K. Agrippa	0 3 M.	Albinus	

* This elder Ananias is called *episcopus*, Joseph, Antiq. xx. 9, 1. He was turned out for condemning James the Bishop

No.	Began	Names	Made by	Durations Years	Kings or Pro- cutors
25	62	Jesus Son of Da- maneus & with Ananias was now H. Priest also, xx. 9. 3.	The Zealots	1	Albinus
26	63	Jesus Son of Ga- maliel. — The same Ananias was still High Priest also, ibid.	The Zealots	1	Albinus
27	64	Matthias Son of Theophilus (A- nanias Son of Ananias * was now H. Priest also.)	The Zealots	2	Florus
28	66	Phannius Son of Samuel an H. Priest in jest.	The Zealots	4	Florus
				107	

* I esteem him to be Ananias, the Son of Ananias, the Son of Nebedeus. He was of an excellent Character, and since the Death of Ananias the Eldest, *Χρηστικός τῶν Ἀγγέλων*.

To

of the Rev. Mr. JOHN JACKSON.

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To these Mr. Jackson sent the following
Reply.

1742

Dear Sir,

Nov. 13, 1742.

I received the Favour of yours of the 3d Instant, and am sorry that at the Beginning of it you should charge me with reading Moderns for the Hypotheses, in Points wherein I appeal to nothing but Scripture and the most ancient Evidence, against all modern Hypotheses. I do assure you I am an utter Enemy to all Hypotheses, and never read any Modern with any other View but to examine his Evidence, and to assent or dissent according to it; and by examining all the original Evidence I can come at. I find myself to differ from all modern and some ancient Chronologists likewise: And I am sorry that I can by no means agree to any Part of the Matters contained in your Letter, and this from the plain and express Evidence of the Scripture and Josephus, whom I value more than any one ancient Historian whatsoever, though I know there are many Errors in his Chronology,

M 2

The

The Times of many of your High Priests are undoubtedly wrong by the Evidence of Josephus. But what I shall remark upon is as follows.

1. In your Catalogue of High Priests, you make Joseph, Son of Camys, succeed Elionæus: Whereas Josephus expressly says he succeeded him called Cantheras, who was Simon, Son of Boethus. (Ant. 20. c. 1. in fin.)

2. Your Jonathan the Second is a meer Fiction, unsupported by any Evidence whatsoever; and in direct Opposition both to Scripture and Josephus. Ananias, Son of Nebedeus, was undoubtedly the H. Priest at St. Paul's Trial before Felix. He was elected *A. D.* 47. and continued till Ismael Son of Phabus was chosen *A. D.* 59. Josephus owns him for High Priest all this Time, nor does he mention any other to intervene between him and Ismael Son of Phabus: St. Luke is you know express for Ananias also. Had Josephus known of a second Jonathan, he would no doubt have mentioned him, and also *when* and by *whom* he was made High Priest. The Jonathan therefore mentioned by him as living when
Ananias

Ananias was the High Priest, was no Doubt the first and only Jonathan, Son of Ananias, made High Priest *A. D.* 36, and is expressly so called by Josephus, *De Bell*, lib. 2. c. 12. sect. 5. p. 157, or had this Jonathan been re-elected, Josephus very possibly would have told us so, as he does very expressly in the Case of Ananelus, who was chose a second Time High Priest (*Jos. Ant.* 15. c. 3. p. 745.) This Point therefore is fixed both against your second Jonathan, and Supposition of Ananias being the Annas of Scripture.

3. In Opposition to my new Ismael, who will maintain his Place, as we shall see presently, you say, "He was no other than Ismael, Son of Phabi, directly mentioned by Josephus as High Priest when the Famine was so terrible in Judæa, that it induced the High Priests to seize the Tythes of the Priests, &c. and this in the Reign of Claudius also, about *A. D.* 52. *Ant.* 20, 8, 8. which Place (you add) how I came to pass over unobserved, you know not." You might see I did not pass this Place over unobserved, because I deduced from it the Time of Ismael, Son of

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Phabus being made High Priest. But I am indeed surprized that you have represented it in the Manner you have done. Josephus has not one Word of a *Famine* in the Place alledged; and you unaccountably mistake the Quarrel and Insurrection of the Chief Priests against the Priests, and their Rapine of the Priest's Tythes, as if it was a Famine. Nor could this possibly be in the Reign of Claudius, or *A. D.* 52. Claudius was dead several Years before, as appears evident from Josephus in the Beginning of the Chapter above-mentioned; And he is in the Case before us speaking of what happened in the Reign of Nero: And though he does not mention the Year of his Reign; yet it is plain from his Context, that it could not be before the Sixth of Nero, *A. D.* 59, though it might be the Year after, or the Year *A. D.* 60, a little before Porcius Festus succeeded Felix. It was sometime after the Death of Jonathan, who was killed *A. D.* 56, and if you attend to Josephus, you will find it nearly connected with the Removal of Felix, and the Jews Accusation against him; the Account of which follows in the next Section.

So

So it is impossible that Ismael Son of Phabus, should be the Ismael who was High Priest in the Time of the Claudian Famine in Judæa; which by another strange Mistake you place in *A. D.* 52, whereas it was in the Fourth and Fifth of Claudius, *A. D.* 44 and 45, as is no less evident from Josephus and Eusebius. Had Ismael who was undoubtedly High Priest in the Time of the fore-mentioned Famine, been the Son of Phabus, and re-elected, Josephus would I doubt not have told us: But as he mentions his Election to the High Priesthood not before *A. D.* 59 or 60, He must, I think, be another Ismael; and without this Supposition which is so well supported, you cannot make Twenty-eight distinct High Priests in the Catalogue of Josephus.

4. I gave you what I think incontestible Arguments that St. Paul was tried before Felix not sooner than *A. D.* 57. The Chief of which was St. Paul's own telling Felix (*Acts xxiv. 10.*) that he had been *many Years* a Judge unto the Nation of the Jews; which Expression can refer to nothing but his having been *many Years* Procurator of Judæa; for before that he never

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was in any Sense a Judge to the Jewish Nation. This you have not attended to, but alledged some Words of Tacitus, for his having been *long before a Judge, or inferior Governor over some Part of Judæa*. Sure you cannot satisfy yourself with such a poor Reply, to such plain Words of the Apostle. But indeed Tacitus says no such Thing as you cite him for, and is intirely against you. You misunderstand the Words, *jampridem Judæa impositus* of Annal 12, 54. They are spoken of Felix having been there a while ago (a little while ago as *jampridem* properly signifies. Cicero uses it of Time present, *cupio equidem et jampridem cupio Alexandriam videre* Ep. ad Att. 25. Cicero and Steph. Thesaur. in voc.) set over Judæa, i. e. made Procurator in the same Sense as Suetonius says, (Claud. c. 28.) *Felicem cohortibus et aliis, provincæque Judææ præposuit*, Suetonius is speaking of what happened in the same Year of Claudius that Tacitus is, which was his 12th or 10th, they explain Tacitus. And Tacitus speaking in the same Chapter of preceeding Time (*sam præbuerint Judæi, &c.*) says, that
Felix

Felix was Procurator of Samaria, whilst Cumanus had the rest of the Province of Judæa. Here is not a Word of Felix having any Office, or being a Judge or Governour in any Part of Judæa properly so, till he was made Procurator or Judæa impositus, which was not till Cumanus was outed A. D. 52. Though yet Josephus knew nothing of Felix being Procurator of Samaria before he was Procurator of Judæa, and evidently makes Cumanus Procurator of Samaria as well as Judæa (Ant. 20. c. 6.) If you will but attend to Tacitus, you may easily see, that his saying Felix was *Judæa impositus*, is by him supposed to have been after he was President of Samaria, and so refers to his Procuratorship of Judæa only: When at the same Time he had (as Josephus says, de Bel. lib. 2. c. 12. sect. 8.) Galilee, Samaria, and Peræa. So Josephus is against you in this Place, and supposes that Felix had not any Thing to do in Judæa, or even Samaria before. But I desire you to read Tacitus carefully, and judge for yourself; his Sense to me is very plain. But even supposing Tacitus's *jampridem Judæa impositus*, refers to what Felix did when

when he was Partner with Cumanus in the Province of Judæa, of which Samaria was a Part, 'tis evident that by the Word Judæa, he meant that Part of the Province, which he expressly calls Samaria, over which he says Felix presided, so that the Passage is no way to your Purpose.

I come now to an unaccountable Mistake of yours about Caiaphas, as if he was not the proper High Priest in St. John's Ministry, and at and after the Death of Christ.

According to Josephus and your own Account, he was chose High Priest *A. D.* 26, and continued to be so ten Years, or until Jonathan, Son of Ananus was put in his Place. Josephus makes Caiaphas continue the alone High Priest, till he was deposed by Vitellius, Procurator of Judæa, and never supposes Annas to have any Thing to do with the High Priesthood after he was deposed, about *A. D.* 23. All that appears about him from Scripture is that he was Father-in-Law to Caiaphas the undoubted High Priest, and assisted in the Prosecution and Trial of Christ. He was an ἀρχιερεὺς, and so were many others, and being Father-in-Law to Caiaphas, the real acting High

High Priest, he is put first, when both are mentioned together. But he never appears once to have done any Act that was peculiar to the High Priest. It is exactly the same whether in Luke iii. 2. we read ἀρχιερέως or ἀρχιερέων (though the First is the true Reading) they are each ἀρχιερεύς (ἀρχιερεύς is understood either before or after Καίφας as you please) but Caiphas only was the proper High Priest. This is evident both from Scripture and Josephus, and compare Matt. xxvi. 57, &c.

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I long ago observed in this Place, that Eusebius had fallen into a Conceit like yours, about Annas, and his being called ἀρχιερεύς here in Luke: And he thought Annas and Caiaphas were both High Priests at the same Time (Dem. Evang. lib. 8. p. 398) though he never suspected Caiaphas to be a proper High Priest, but this is absurd: For there never were two who acted as High Priests at one and the same Time, nor would the Law allow it. All that was allowed, was for the High Priest to have a Supar or Vicar. Pray you, let us not be amused by meer Words instead of Things; and

and let Scripture and Josephus in these Things be our Guide.

I beg Leave to add one Thing more, viz. In your Catalogue you make Ananus or Annas to succeed Jesus the Son of Sie : But Josephus expressly says, he succeeded Joazar, (who undoubtedly was restored (Comp. Jos. Ant. 17. c. 13. with lib. 18. c. 2.) This I added before, but you minded it not. Hence you may see the Catalogue I sent you with their Times, was more perfect and exact than that you sent me. I should not have given you my Thoughts so freely if I did not believe what you say, *that you readily alter your past Determinations upon the Production of superior Evidence.* The Evidence I have given you appears to me to be superior Evidence to any Thing you have alledged : It is the best Evidence that can be had, nor do I know any Thing to be said against it. I have carefully attended to it without Regard to any Hypothesis or Opinion of Others, and which I can truly say, I never yet regarded at all, farther than they were supported by real Evidence : And I should be glad to see any such (if any such there be) produced

of the Rev. Mr. JOHN JACKSON.

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duced against what I have written to you,
purely as a Friend, and without any Pur-
pose to oppose your Opinion.

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I am,

Your sincerely affectionate

Friend and Brother,

J. JACKSON.

P. S. Farther to convince you that St. Paul could not be tried before Felix till *A. D.* 57, or 58. St. Luke says, that after two Years Portius Festus succeeded Felix. Now Festus did not succeed Felix till *A. D.* 60, or rather 61. And this appears from Josephus, who in his Life (sect. 3.) says, that when he was Twenty-six Years of Age he went to Rome, to make an Interest for the Release of some Priests, who had been sent bound thither by Felix, when he was Procurator of Judæa. His going therefore was after the Remoyal of Felix; and it was *A. D.* 62 or 63, when he was either in the Twenty-sixth or Twenty-seventh Year of his Age (being born on the First of Caligula, *A. D.* 37.) so that Felix was probably

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bably removed the Year before; nor could it be much longer. For we cannot suppose, Josephus would defer going as soon as he found an Opportunity, by the Removal of Felix, or that he would neglect the first Opportunity of serving his Friends. So no doubt he took his Journey soon after Felix was removed, and hence we may very nearly fix the Date of Festus being made Procurator of Judæa, which I think was *A. D.* 61. I know not whether you have thought of this; but it deserves Consideration.

1744
No. 29.

In 1744, Our Author endeavoured to persuade the Deists of the Truth of the Christian Religion: An arduous Undertaking indeed. Such Gentlemen are generally led away by some slight Shew of Argument: Banter and Ridicule are their Delight. Few of them ever advert to Arguments of a grave Nature. If they would thus far comply, it might justly be expected that this Book of our Author's would be of the most signal Service, especially as it evinces two of the chief Evidences of the Christian Religion. The Title is, An-Address to Deists, being a Proof of revealed Religion from Miracles and Prophecies. In answer

to

to a Book entituled, *The Resurrection of Jesus considered by a Moral Philosopher*. To this Mr. Jackson's Name is prefixed, printed at London, for J. and P. Knapton, 1744. It consists of 161 pages.

Our Author some Years after was so intent on this Point of convincing the Deists, that he was extremely desirous of having a second Edition of this Book printed, but his Attempts were fruitless for a long Time. He tried several Booksellers at London, whether through Complaisance to the former Printer, or by what other Motive they were biaffed I cannot tell, but this Request was refused him. A Friend writ to an eminent Printer at Glasgow, but never received any Answer to his Letter. After this it was sent to Edinburgh, and either the Person promised, or seemed to promise to print it, but after several Delays would not do it, nay it was with some Difficulty that our Author got his Book and the Manuscript Additions returned to him. Mr. Whiston undertook and accordingly performed that Office in 1762. The Title Page is An Address to the Deists, being a Proof of revealed Religion from Miracles and Prophecies. In which

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which the principal Objections against the Resurrection of Jesus, are considered and confuted. In answer to a Moral Philosopher. The second Edition with large Additions, and a Preface shewing the Folly and Danger of Deism, &c. London, for J. Whiston, and B. White, 1762. This consists of 174 Pages, besides Title and Preface. Amongst the Additions in the Body of the Book is a considerable one. In the former Edition our Author had explained the seven Heads of the great Antichristian Beast, in this he adds an Explication of the ten Horns.

1745
No. 30.

Mr. Warburton having published his learned and surprizing Book, to prove the Divine Legation of Moses, from the Omision of Future Rewards and Punishments; and in that Piece endeavouring to show, that the ancient Heathens did not believe the Immortality of the Soul, or it's Existence in a Future State: Our worthy Author in 1745, entered the Lists as a Defender of the Ancients. This gave Rise to a few Pieces in this, and subsequent Years. The First has this Title, The Belief of a Future State, proved to be a Fundamental Article

Article of the Religion of the Hebrews. 1745
And the Doctrine of the ancient Philosophers concerning a Future State, shewn to be consistent with Reason, and their Belief of it demonstrated: And the whole System of Heathen Theology explained. With an Appendix, concerning the Genealogy and Time of Job. And some Remarks on the fifth Volume of the second Part of Mr. *Lardner's Credibility of the Gospel History*. By John Jackson, Rector of *Rossington*, &c. London, for John Noon, 1745. This consists of 132 Pages.

As to the Time of Job, he gives us the Continuation, which is affixed to the End of Job, in the Septuagint Copy of the Old Testament, and proves from ancient Writers the Authenticity of the same. In p. 117 he says, " It is therefore probable that
" *Job* was born about the Time of the Birth
" of *Joseph*, and died a few Years before
" the *Israelites* went out of *Egypt*, and whilst
" *Moses* was in the Land of *Midian*; where
" the History of what happened to *Job* was
" well known. And *Job* dying whilst *Moses*
" lived there, *Moses* after transcribed the
" History out of *Arabic* into *Hebrew*, or
N " composed

1745 "composed it originally from traditional
"Accounts."

The Occasion of the Remarks on Lardner he tells us, p. 120, "In this History, "Mr. *Lardner* has made Objection to some "Part of my Preface to the Edition of Novatian (whom he erroneously as I shall "prove, calls *Novatus*) whereas I fix the "Date of that Author's famous Book, concerning the received primitive Doctrine "of the Trinity, to the Year of our Lord "250; or some Time before he fell into "his Schism, which was *A. D.* 251. "Then our Author proceeds to the Defence."

1746
No. 31.

In 1746, Mr. Jackson published a Defence of a Book, intituled, *The Belief of a Future State*, proved to be a Fundamental Article of the Religion of the Hebrews, &c. Occasioned by some severe Reflections on the Author and his Writings, contained in the Second Part of Dr. Warburton's Remarks, &c. In which Defence also, the Command of God to Abraham, to offer up his Son, is fully considered, and cleared from all Objections. By John Jackson, &c.
London,

of the Rev. Mr. JOHN JACKSON.

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London, for John Noon, 1746. This consists of 61 Pages.

1746

In the Beginning, p. 3; 4; 5, our Author gives us a brief View of the former Piece, and the Reason of this, i. e. "In
" my late Book, intituled, *The Belief of a*
" *Future State*, proved to be a Fundamen-
" *tal Article of the Religion of the Hebrews,*
" *&c.* I declared my Purpose was to *shew,*
" *that the Religion of the Hebrews or Jews,*
" *was founded on the Principles of Natural*
" *Religion, to which Revelation was added,*
" *and particularly that the Belief of a Future*
" *State or Life to come, was a primary Fun-*
" *damental Article of this Religion.*

" *This was very clear and evident to me,*
" *and I endeavoured to make it so to the Rea-*
" *der, without desiring or intending to enter*
" *into Controversy with any learned Person,*
" *who is or shall be of another Opinion.*

" I knew Mr. Warburton was of another
" Opinion; and I had not Vanity to think,
" that he would be any more convinced by
" my Writings, than I had been by his :
" This was not my View: But the Opinion
" I had of his Abilities and Manner of
" Writing, made me resolve not to men-

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1746 “tion him or his Books at all, that he
 “might have less Pretence to excite his
 “hostile Spirit against me, and he would
 “now have passed unregarded by me, (who
 “was determined to mind nothing but Ar-
 “gument, with which I knew he would
 “not trouble me) had his Reflections been
 “ever so rude and unmannerly, for that I
 “expected, if they had not also been *im-*
 “*moral and dishonest.*

“To suppose, as he does, that the Na-
 “tion of the *Jews* were not taught, nor did
 “not believe a Future State of Rewards
 “and Punishments, is such a strange Ab-
 “furdity, and if true, such a Presumption
 “against a Divine Revelation being made
 “to them, as will render him who asserts
 “it incapable of proving such a Revela-
 “tion, and so must needs be a most pre-
 “posterous and wrong-headed Way of
 “proving the Divine Mission and Autho-
 “rity of *Moses.*”

1747
 No. 52.

In 1747, came out the Continuation of
 this Controversy, called, A Farther Defence
 of the Ancient Philosophers, concerning
 their Doctrine and Belief of a Future State,
 against the Mis-representations of a Critical

of the Rev. Mr. JOHN JACKSON.

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Enquiry, prefaced by Mr. Warburton. To this our Author's Name is prefixed. London, for John Noon, 1747. This consists of 72 Pages, and our Author thus humourously begins it, "I see the Part Mr. Warburton has acted in a late *Critical Enquiry into the Opinions and Practice of the ancient Philosophers, &c.* We have before us two *Sofias*, one Exoteric, and the other *Esoteric*, but neither of them has any the least Pretence to *Mercury*.

"Mr. Warburton says in his Preface, that the *Critical Enquiry* was wrote by a Gentleman whose Modesty would not suffer him to put his Name to it: But he communicated it to him from the Press. Whence we may suppose, if we please, that he had not seen it before. However, Mr. Warburton is in as great Raptures about it, as if it was really his own Performance. He says, it goes near to establish his Novelties, (though it pretends no more than to defend one or two of them, and which signify nothing to his main Point, if they could be defended) and it has not it's Match scarce in the World; for he adds, that it has such an Extent of Learn-

1747

“ing and Force of good Argument, that he
 “DARES to become responsible for ALL
 “he says; and is willing that those Opinions
 “of his, which are here defended, may stand
 “or fall by the Strength or Invalidity of this
 “Defence, p. 10. Would he have said this
 “of any Performance but his own? And
 “who would not have such a Champion to
 “fight his Battles? A Gentleman must be
 “modest indeed, not to put his Name to
 “such an uncommon Work, confirmed by
 “the Warrant of so able a Critic as Mr.
 “Warburton.”

“In the Conclusion of this Piece our
 “Author says, p. 69, et seq. “I have
 “with very little Trouble confuted every
 “Thing alledged in the *Critical Enquiry*,
 “against my Proof, that the ancient Phi-
 “losophers did not constantly and invari-
 “ably profess and believe a Future State.
 “The *Critical Enquirer*, and Mr. Warbur-
 “ton, have been so far from demonstrating,
 “that they have not produced one Passage
 “of any one ancient Writer to their Pur-
 “pose: though they have tried by Mis-re-
 “presentation and Mis-construction of their
 “Sense and Words, to make them speak
 “what

“ what they would have them. But the
“ Philosophers are consistent and uniform,
“ and have even without the Light and
“ Assistance of Revelation, a very just and
“ high Sense of the Being and Providence
“ of God, and of the Obligation of being
“ virtuous, holy, and good, in order to do
“ his Will, and to be acceptable to him :
“ To be like him here, and to be reward-
“ ed hereafter. They founded their reli-
“ gious Notions and moral Practices on the
“ Consideration of the Divine Perfections ;
“ on the essential Difference of Good and
“ Evil ; and the Assurance of Happiness
“ attending the one, and Misery the other,
“ from the immutable Reason of Things,
“ and also by the positive Appointment of
“ God.

“ These are the Men whom Mr. *War-*
“ *burton* calls *Fools in Theory, and Knaves*
“ *in Practice* ; which Language is very
“ *harsh and unphilosophical*. It would have
“ been more to his Purpose, to have made
“ good his Charge against them by fair
“ Reasoning and Argument, than to call
“ them *Names* ; which he would not have
“ done if he had been better acquainted

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1747 “with them. They wanted the Light we
“have, and many of them would undoubt-
“edly have been glad of it; and though
“the Laws of some of them were vicious
“and immoral; yet others were illustrious
“Examples of real Virtue and Piety.”

1748
No. 33.

In 1748, a Piece came out against Mr. Warburton, wherein that Gentleman is sufficiently satyrized, and that in a curious Manner. This Pamphlet for some Time was supposed to be, and accordingly passed with several for the Performance of the Author of the Life of Socrates: Others took it to be a mixt Work of the two. Be that as it will, the Supposition now ceases, for Mr. Jackson authorized me to insert it in the List of his Works. The Title runs thus, A Treatise on the Improvements made in the Art of Criticism. Collected out of the Writings of a celebrated Hypercritic. By Philocriticus Cantabrigienfis. London, for M. Cooper, in Paternoster Row, 1748. It consists of 48 Pages besides the Title.

1749
No. 34.

Mr. Warburton, or some Friend of his, having made Remarks on the Piece just now mentioned, Mr. Jackson published the following

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following Reply, intituled, A Defence of a late Pamphlet, called, A Treatise on the Improvement made in the Art of Criticism. Being an Answer to some Remarks made upon it. London, for J. Noon, 1749. p. 40. The Compliment passed between these two, is thus expressed in the first Paragraph of this Piece, "As the Remarker does me the Favour to ascribe to Mr. J. the Treatise remarked upon; I shall be so complaisant as, in return, to ascribe the *Remarks* to Mr. W. there being, though not his Name, yet the *Symbol*, both in the Motto of the Title Page, and throughout the Pamphlet."

The next Controversy I shall mention of our Author's, was in Favour of Miracles, subsisting in the Christian Church, after the Time of the Apostles. This was with the learned and ingenious Dr. Middleton, who by publishing his Book relating to this Subject, raised a warm Controversy, in which several learned Writers were engaged. No. 35.

Our Author being strongly perswaded in his own Mind, that Miracles subsisted some Time later than this; accordingly writes an Answer

1749

Answer to the Doctor's celebrated Piece. It was published for Noon, 1749, and consisted of 59 Pages. This was so acceptable to the Publick, that there came out a second Edition this same Year.

The Title of our Author's Piece is, Remarks on Dr. Middleton's Free Enquiry into the Miraculous Powers, supposed to have subsisted in the Christian Church from the earliest Ages. In which is shewn, that there is sufficient Reason to believe, that Miraculous Powers continued in the Church after the Days of the Apostles. The second Edition, with Additions, and an Appendix in Answer to an Anonymous Letter. London, for J. Noon, 1749. It consists of 80 Pages, and has Mr. Jackson's Name prefixed to it as well as the former.

In the Preface our Author tells us, what a Noise this Piece of Dr. Middleton's had made, and how it had alarmed the Zealots of the Church, p. 2, 3, 4. He says, "That
" some Churchmen were in a Panic, fear-
" ing that one of the Doctor's Abilities and
" Learning might shake the Structure of
" the Primitive Church, and thereby hurt
" the Foundation of the Christian Religion.

" For

“ For if all Miracles after the Days of
“ the Apostles, attested unanimously by the
“ primitive Fathers, are no better than En-
“ thusiasm, Cheat and Imposture, then we
“ are deprived of our Evidence for the
“ Truth of the Gospel-Miracles, and Christi-
“ anity may be called in Question.

“ On the other Hand, Sceptics and Un-
“ believers, were in great Hopes that the
“ Doctor would be able to perform what
“ he had promised, and that if he could
“ prove all Miracles after the Days of the
“ Apostles to be Imposition and Delusion ;
“ it would not be very difficultly pursuing
“ his Argument, to prove the Miracles of
“ Christ and his Apostles to be the Effect
“ of Jewish Fraud and Superstition ; or at
“ least, to shew that there is no sufficient
“ Evidence of the Reality of them, or Rea-
“ son to believe them, after all the anti-
“ ent Testimonies were discredited by the
“ Doctor, and their Evidence shewn not to
“ be taken for any Miracle.

“ But the Doctor has, as I expected, dis-
“ appointed both Parties, for he has tho-
“ roughly eased the former of their Fears ;
“ and has hurt the Credit of Unbelievers
“ much

- 1749 "much more than ever he intended. For
"if a Man of his Abilities, after a long and
"diligent Enquiry to find Matter for Ar-
"guments against the Testimony of the
"primitive Fathers, has not been able to
"find so much as Ground for the least Sus-
"picion of Fraud or Delusion in their
"Evidence in any one Instance; he has
"strengthened instead of weakening their
"Testimony and Attestations for the Truth
"of the Miracles wrought by Christians in
"their Days. And since the Doctor has
"performed nothing of what he promised,
"the Unbelievers must despair of any o-
"ther being able to do what he promised,
"but cannot do."

1752
No. 36.

From this to the Year 1752, I dont find that Mr. Jackson published any Thing, and then came out his capital Work. Chronology was one of his favourite Studies, and in this he had laboured many Years, as he plainly acknowledges in the Title. This is a Kind of Knowledge in which few are qualified to excel. It requires immense Pains, incessant Care, solid Judgment, and a retentive Memory: With these our Author was sufficiently endowed. The Execution of the Work

is

is a full convincing Proof of this. The Title Page though long, yet as it is expressive of the Intention shall here be inserted Chronological Antiquities; or the Antiquities and Chronology of the most ancient Kingdoms from the Creation of the World, for the Space of Five Thousand Years. In three Volumes. In this Work the original Hebrew Chronology of the Old Testament, both before and after the Flood, is restored, and all the Difficulties of the Scripture Chronology are cleared. The Chaldæan, Egyptian, Phœnician, and Chinese Antiquities and Chronology are largely explained, and shewn to agree with each other, and with the History and Chronology of Scripture. The Origin and Chronology of the Greeks, Romans, and Americans, are also considered, and likewise the Origin and Antiquity of Letters, Hieroglyphicks, Obelisks, Pyramids, Oracles and Mysteries, with all the Pagan Theology are fully treated of, and explained. The Ptolomean Canon, and other ancient Records, with all the most ancient Years, Cycles, Æras and other Epochs, are added, and largely explained. The principal Errors of the most learned

1752

learned Chronologers, both ancient and modern are examined and amended, and all the ancient Chronology is reduced to one entire and consistent System. To which are added proper Indexes. By John Jackson, Rector of *Rossington* in the County of *York*, Prebendary of *Wherwell* in the County of *Southampton*, and Master of *Wigston's* Hospital in *Leicester*, 3 Vols. 4to. London, for the Author, and J. Noon, 1752.

The first Volume besides Title, Dedication and Preface, contains 473 Pages, Addenda and Indexes. It treats of the Chronology of the Hebrews, Babylonians or Chaldeans, Medes, Persians, the *Æra* of Nabonasser, and the astronomical Canon of Ptolemy, A Dissertation on the Septuagint, and ends with the Antiquities of Tyre.

The second Volume, besides Title, consists of 492 Pages, Addenda and Indexes. In this are the Antiquities and Chronology of the Egyptians, and Chinese. It begins with a large Dissertation concerning the ancient Years, *Æras*, and Computations of Time.

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The third Volume, besides Title, contains 363 Pages, Additions and Indexes. In this our Author treats of the Antiquities of the Phœnicians: Of the Antiquities of Italy, Greece, and the Pelasgi: Of Linus and Orpheus and their Times: Of the Antiquity of Letters, the most ancient Way of Writing, the Hebrew Letters, Hebrew Vowel Points, Egyptian Letters and Hieroglyphicks. Of the Greek Theogony. The Origin and Æra of Oracles. Of Mysteries. Of the Kingdom of Sicyon, of the Pelasgi in Argos and Attica: Agenor, Cadmus, &c. Of the Time of the Argonautic Expedition: Of the Æra of the taking of Troy. Of the Institution of the Olympic Games. Of the Americans; and concludes with an Account of the Time when Herodotus wrote his History.

Perhaps a better Account of this Work, or the Intention of it, cannot be given than in the Words of our Author in his Dedication, to his worthy and Noble Friend the Duke of Rutland. There he says, "The following Work, which I humbly present to your Grace, contains the Origin
" and

1752

“ and Chronology of the most ancient
“ Kingdoms, which, if we except the Jew-
“ ish Nation, have hitherto lain in Obscu-
“ rity and Confusion. Nor have the An-
“ nals of the Jewish Nation, which was
“ originally written by the most faithfull
“ Historians, been preserved free from Cor-
“ ruption, especially in their Chronology,
“ which hath been altered to such a De-
“ gree, as renders the Hebrew Accounts of
“ the most ancient Times utterly inconsis-
“ tent both with the *Mosaick* History itself,
“ and also with the oldest Records and
“ History of all other Nations.

“ This Corruption, I have shewn, was
“ owing to the *Jews* themselves in later
“ Times; by which many of the most
“ learned Christian Writers, both at home
“ and abroad, have been grossly imposed
“ upon.

“ But as the true *Mosaick* Chronology of
“ Scripture, is by divine Providence, pre-
“ served in the uncorrupted Greek Tran-
“ slation of the Old Testament, which was
“ made by learned *Jews*, and by Royal
“ Authority, several Centuries before these
“ Corruptions were introduced : and is also
“ contained

“ contained in the *jewish* Antiquities of *Josephus*, taken from an uncorrupted *Hebrew* Copy ; I have made this the Foundation of the following Work : And after a long and thorough Examination of the most ancient Pagan Chronology, I have found it entirely consistent, and wonderfully agreeing with this true Chronology of the sacred Writings.

“ To reconcile the Chronology of the Scripture, whether we follow the *Hebrew* or *Greek* Computations, with that of other Nations in the most early Times, especially the *Egyptian*, *Chaldaean*, and *Chinese*, has been thought impossible, and therefore was never yet attempted. The seemingly immense Numbers of Years contained in the *Egyptian* and *Chaldaean* Antiquities and History, have made Chronologers, without due Consideration, reject them as fabulous and romantick : And to rely solely on the Evidence of the Scripture Relations, for the Knowledge of the first Ages and History of Mankind, which can never be settled by these till the Chronology of the Scripture is settled.

O

“ But

“ But perceiving that these large Num-
“ bers of Years were uniformly carried on
“ and made use of by the most judicious
“ and learned ancient Writers, without any
“ Intimation or Suspicion made by them
“ that they were fabulous, I judged that
“ they were founded on real and true Cal-
“ culations, and only differed from those of
“ other Nations in the Manner of Reckon-
“ ing, and not in the Chronology itself,
“ and I found at last with great Satisfac-
“ tion, that the most ancient Computation
“ of *Days* for Years amongst the *Chaldeans*,
“ and of *Months* for Years amongst the
“ *Egyptians*, warranted by the Testimony
“ of Writers of the greatest Credit, and
“ most conversant in the Histories and An-
“ tiquities of those Nations, reconciled all
“ their Accounts together, made them con-
“ sistent with the Course of Nature, and
“ the History of the first Ages of the
“ World, delivered in the authentic *Mo-
“ saick* Writings.

“ This surprizing Agreement of the sa-
“ cred and profane History, is a great At-
“ testation of the Truth of the Scriptures of
“ the Old Testament, shewing that the best
“ and

“ and most valuable Remains of Antiquity,
“ any where preserved in the Traditions
“ and Records of Pagan Nations, carry the
“ Origin of Things, the peopling of the
“ Earth, and first Settlements of Nations,
“ to the same Æra of Time nearly which
“ the Scripture ascribes to them.”

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Of the usefulness of this Branch of Science, in the Beginning of the Work, our Author thus expresses himself, “ Chronology has been justly called the Soul of *History*; for without Chronology History is lifeless, and no better than a dead Body without Understanding: And unless the Times of historical Narrations are in some Measure ascertained, History will be little preferable to Romance.

“ Without some fixed Chronological Æras and Epochs, to which historical Relations may be referred, we shall be in the same Confusion about them, as we should be in the geographical Description of *Places, Countries, Cities, Rivers, &c.* without having the Longitude and Latitude of them ascertained. Chronology therefore is altogether necessary to History, is the Eye whereby we are able to

“ trace the Footsteps of it up to the Beginning of its Existence, and of Time itself.

“ It must be both highly useful and satisfactory to Beings of so short a Duration as Man is, to be able to discover the Original of Time and Beginning of Things: To live, as it were, in all past Ages, and and fix the History of Mankind to certain Epochs, whence we can carry it downward to the utmost Period, and so know the Times of the most ancient past Transactions almost as well as those of the present Age.

“ In all Ages the Genealogies of Families, and Annals of the Reigns of Kings and States, have been made by publick Authority, and preserved with the greatest Exactness and Care, and accounted inestimable and sacred, and laid up in Temples as the safest Repository of them. And it is the Business of Chronology to search alter, collect and put in order the Remains of them, and to fix them to their true Times, by amending the Errors and Corruptions which through Length of Ages, Mistakes of Writers, and of
“ their

"their Copiers, have crept into and long
"possessed them. 1752

"Chronology therefore is concerned, not
"only to clear and retrieve Time that has
"been corrupted or lost, but to restore past
"Years, as far as may be, to their Original and true Epochs, Cycles, and Æras,
"that they may take those Places again
"which Nature at first gave them, and that
"their Course may run regularly, uniformly, and without Confusion.

"Hence it appears that Chronology is a
"Part of natural Knowledge or Philosophy, and is of the greatest Importance
"to History, and renders it both entertaining and a real Science."

This was the largest Work our Author ever published, and was so highly approved abroad, that a learned German translated it into that Language for the Benefit of his Countrymen.

A few Years after the Publication of these Volumes, Mr. Jackson printed a Sheet, by way of Addition to them, which he generously gave to the Subscribers, or to as many of them as desired it. Mr. Warburton having again attacked our Author in

a severe Manner, in a Note at the End of a new Edition of his first Volume of the Divine Legation, our Author to the above added a Quarter of a Sheet, wherein he repays him in the same Coin, and being highly provoked, he justly defends himself from the unjust Aspersions of the other.

We must now put an End to our Account of the printed Works of the late Reverend John Jackson, especially so far as published in seperate Books or Pamphlets. But to the Thirty-six above-mentioned we must not forget to add, that our Author published two detached Pieces in the periodical Paper called, The Old Whig or Consistent Protestant. The first of these is on Religious Liberty and the Right of private Judgment, or against Impositions in Matters of Religion, and is N^o 33. Vol. i. p. 290. seq. of this Collection. The second is against Subscriptions to Church Forms, Human Interpretations of Scripture and Traditions. This is N^o. 39. Vol. i. p. 337. et seq. They are not stampd with the Author's Name, but upon reading the first by the Style and Manner of Writing, I took

it to be his, and the second in the Beginning intimates, as if it was writ by the same Hand. These I shewed to Mr. Jackson, and he acknowledged them to be the same Papers, which at the Request of some Friends, he sent to the Writers or Collectors of the Old Whig.

Mr. Jackson had for the greatest Part of his Life, made the sacred Writings in their original Languages his Study and Delight, and proposed executing a Work of the same kind with that which Dr. Bentley intended to have published, and would gladly have consulted that MS. and intended to have added what he could find in it to his Purpose; but could not obtain that Favour. However, it is supposed, he has many more various Readings, having collated many printed Copies which abound with such. He transcribed from a Variety of MSS. himself, and others, at no small Expence, he got collated, he consulted all the most ancient Versions, and MSS. he could have access to. The Polyglott in its various Editions he considered, and many other Books. He likewise read over and

carefully perused the Fathers of the first three Centuries, and Part of the Fourth. From these he considerably enriched his Work.

Thus furnished he intended to have printed the New Testament in Greek, with Scholia in the same Language, and would have inserted all the various Readings had not the Infirmities of Age, which came upon him some Years before his Death, prevented him from finishing this valuable Work.—Here I cannot help saying whoever has any Esteem for the Labours of pious and learned Men; any just Regard for the sacred Writings, especially in their original Tongue and Purity, or any Respect for true Religion, must with me lament so great a Loss—and join with me in sincerely wishing that some future Genius equally qualified, assisted by our Author's Papers may compleat and publish the Work he began and in which he had made so considerable a Progress.

Had the Health of my highly esteemed Friend been continued to him a few Years longer, the Want of this Publication had not

not been numbered amongst the various Losses sustained by his Death, but his Labours are now at an End.—His bodily * Strength declining for some Years, and the Faculties of his Mind gradually decreasing (of which he seemed but too sensible) he became incapable of close application to Study, or entering into metaphysical Enquiries for which he was so remarkably eminent in the former Part of his Life, as well as for critical Learning; but still his Thirst after Knowledge, and his Love of learned Men remained. On Thursday the 12th of May 1763. This truly good and worthy Divine finished his Course, and joined the Assembly of the Blest above, where, I doubt not, he has met with an ample Reward for all his Labours and Sufferings

* Whilst Mr. Jackson was on his Journey either to or from Bath, a short Time before his Death, he spent an Evening with a worthy Minister in Gloucestershire, who in a Letter, (to a Friend here) dated June 1, 1762. gives this remarkable Description of our Author.

“ I very heartily thank you for making me acquainted
“ with Mr. Jackson, who is indeed a burning and a shining light, but now (I am sorry to observe it) is almost
“ burnt out.

ferings in this World. And his learned Works I am persuaded will continue as so many lasting Monuments of that Praise, which is due to one, who throughout the Whole of his Life and Writings, fought nothing so much as the Advancement of true Piety and rational Religion.

If any are desirous of knowing what Family he had, they may read the following Account.

Mrs. Jackson died the latter End of December 1760. They lived together Forty-eight Years. By her he had twelve Children, four of which are now living, i. e. a Son and three Daughters.

John the Son is single, and is the Fifth of that Name in a direct or uninterrupted Line.

The eldest Daughter married Mr. John Green of Leedes, Merchant, by whom she had two Daughters, who died young. *

The

* Penelope died September the 8th, 1763. Her sweet Temper and engaging Behaviour, with many other amiable Qualifications, gave promising Hopes of her excelling in future Life; but the unerring Disposer of all Events, saw fit to remove her early from this World of Sorrow to the Regions of Happiness above.

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The second Daughter married Mr. Billam Surgeon, Apothecary, at Leeds, and by him has a Son and Daughter living.

The third Elizabeth, married Mr. Abbot of Shilton near Leicester, but has no Children.

APPENDIX

CONTAINING

Annotations to Mr. JACKSON'S Sermons.
Chronology, from the Author's own MS.
manuscript.

A N

of the Rev. Mr. John Jackson.

The second daughter married Mr. William
Hargreave, Apocryphally, and by him
has a son and daughter living.

The third Elizabeth married Mr. Abbot
of Chilton near Leicester, but has no Chil-
dren.

The fourth daughter married Mr. John
Hargreave, and by him has a son and daughter
living.

The fifth daughter married Mr. John
Hargreave, and by him has a son and daughter
living.

The sixth daughter married Mr. John
Hargreave, and by him has a son and daughter
living.

The seventh daughter married Mr. John
Hargreave, and by him has a son and daughter
living.

The eighth daughter married Mr. John
Hargreave, and by him has a son and daughter
living.

The ninth daughter married Mr. John
Hargreave, and by him has a son and daughter
living.

The tenth daughter married Mr. John
Hargreave, and by him has a son and daughter
living.

AN
APPENDIX,

CONTAINING

Additions to Mr. JACKSON's Scripture
Chronology, from the Author's own Ma-
nuscript.

AN
APPENDIX

CONTAINING

additions to Mr. JACKSON'S Scripture
Chronology, from the Author's own Ma-
nuscript.

A P P E N D I X.

Mr. Jackson intimated several Times, that he had some Thoughts of publishing a Sheet or two of Additions to his Chronology. To supply this Defect, the Author having purchased a Copy of the Chronology, with MS. Notes, wrote by Mr. Jackson himself; shall here insert those Alterations, Corrections and Additions.

V O L. I.

Page 1. Line last. To Moses. See Eu-
[feb. Præp. Evang. lib. 14. c. 3. p. 719.

P. 3. l. 7. Breathed or blew as the Tar-
gums, Arabic, and Samaritan Version agree.
See Morin Adnotat. in loc. p. 103.

P. 4.

P. 4. l. 1. *Firmament*. See Morin Adnotat. in loc. p. 105, 106.

P. 5. l. 21. *Mosaic Creation*. And this we may understand from the Words of God in Job, c. xxxviii. v. 7, where the *Morning Stars* are said to sing together (and rejoice) with the Angels, or Sons of God, when God laid the Foundation of the Earth. This literally implies their prior Existence:

P. 6. l. 23. And that God only, Moses teaching the *Unity* of God, and that he alone was to be worshiped, and forbidding the Worship of any Creature, is a strong Argument of his divine Legislation; and that he was an inspired Writer: How else can we suppose, that at a Time when all Nations, and even the Jews were corrupted with Idolatry, and the superstitious Worship of created Beings and physical Elements, Angels or Demons, and the Sun, Moon, Stars, &c. Moses alone (who was born and educated in a most Idolatrous Country too) should teach the Worship of the one true God, and of him only, and should forbid all Adoration of any Creature in Heaven or Earth, &c. If we add to this, the Purity of the Morals contained in his

his Laws; and the many Miracles which he wrought in Proof of his divine Mission and Authority, and the Prophecies which he delivered and were fulfilled in after Ages; all these together are little less than a Demonstration that he was sent by God to be a Revealer of his Will.

P. 15. l. 11. Gloomy Night. See a Passage from Simplicius, in Burnet's Archæologia, p. 129, fin.

P. 16. l. 32. Summum æthereum omnium rerum.

P. 21. last l. Edit. Ficin. See Theophilus ad Autolych. lib. 2. p. 359. Edit. Paris.

P. 38. l. 1. Dele *Anglo Saxon*.

— l. 2. *Bede*, from the Septuagint.

P. 39. l. 6. *Bede*, from the Hebrew dele *Anglo Saxon*.

P. 47. l. 24. Of the River Araxes as Jerome thinks.

— l. 34. Gordyæan Mountains, Attul. Phurajus. See Itinerar Benjam. p. 181.

Lin. ult. See Bochart Geog. Sac. p. 16 — 21. in Oriente atque in ipsa Armenia constans est ex ipsa antiquissima traditione opinio hunc montem esse illum qui non

P

longe

longe abest *Irivana* urbe in majori Armenia, ad cujas indices etiam nunc patriarchalis sedes *Ermiazin* extat. Hic enim mons vocatur *Masis* etiam hodie et ipsa regio circa montem appellatur *isaxiean* quod significat *primum portum* * * * *.

P. 47. Schroder, in his Dissertation concerning the Antiquity of the Armenian Language, p. 55, says, quod non commenti sunt Interpretes tam antiquiores quam recentiores in vocem אֲרָרִת Ararat montem eam significare precelsam, hoc nomine proprio dictum, in quo arca Noachi quieverit tantum non omnium hac tenus fuit persuasio; quem hebraica voce ita appellatum putavit Hieronymus ab אֲרָר Arar male dixit, ratione nulla, sed genui nam ac proprium hujus vocis significationem ex Armenica lingua petendam esse, nec montem sed campum imo et provinciam Armeniæ (in qua est mons *Masis* alias corrupte *Basis* dictus quo super Arca Noë substitit) significare diximus ex Moyse Chærinensi Hinc tura vel regio Ararat. 2 Reg. 9. 37.

P. 52.

* Through the Negligence of the Bookbinder, the rest is cut off. In the following Addition the Line is not referred to.

A P P E N D I X.

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P. 52. l. 27. *Samaritan* Copies. See Kennicott's State of the present Hebrew Text, p. 544.

P. 71. l. 26. Αἰχμησε, and so the Edition 1550 rightly has it.

P. 79. l. 8. *Pamphilus*, Augustine had him in his Greek Copy. See Civitate Dei. lib. 17. c. 3, et 10.

P. 84. l. 21. Published at *Rome*. See Dupin's Canon of the Old and New Testament, concerning the Roman and the other Editions, vol. 1. p. 188, 189, and Notes, which proves what I have said about them, having not then seen Dupin.

P. 85. l. 3. *Complutence*, but have many Readings of the Hexaplas Copy, which are not in the Roman Copy; as appears from the Readings of Jerome in Critical Epistles, &c.

P. 92. l. 20, and learned Person Petius et Joannes et Matthæus et Paulus et reliqui deinceps et horum Sectatores prophetica omnia ita annunciaverunt quemadmodum Seniorum interpretatio continet Irenæut adv. Hæres, lib. 3. c. 21. edit. Massuet.

P. 93. l. 29, et ponder. p. 171, and Jerome, though not unfavourable to Aquila

and the other new Translators, says, multa Myſteria Salvatores Subdola interpretatione celarunt. vid. Prolegomen. ad edit Septuagint per Grabe, Tom 2. cap. 1. ſect. 20—24. See a Paſſage from Euſebius Emiſenus in Kennicott's two Diſſertations on the printed Hebrew Text, p. 369.

P. 103. l. 14. Jerome. It is alſo obſervable that Jerome followed the Chronology of the Septuagint Verſion; notwithstanding his high Opinion of the Hebrew Text, he ſays, ſex millia (or mille) necdum noſtri orlis implentur anni. Com. in Tit. c. 1. v. 2. He wrote *A. D.* 388, and Auguſtine followed the ſame Chronology, ſaying, quam—ab ipſo primo homine, qui eſt appellatus Adam, nondum ſex millia annorum compleantur. De Civit. Dei, lib. 18. cap. 40.

P. 108. l. 29. Philo apud Euſeb. Præp. Evang. lib. 8. c. 6. fin. p. 357, ſays, the Jews had not altered one Word in the Writings of Moſes, *μη ῥημάλα αὐτῆς μόνον τῶν ὑπ' αὐτῆς κεχραμμένων κυήσας.*

P. 116. l. 22, 141. v. 142d.

P. 121, l. 7, have it 1400, Ita etiam habet verſio Ruſſini quæ dicitur Epiphanii Scholaſtici.

— l. 25.

APPENDIX.

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—l. 25. l. 470 Years, 370 Ruffini versio et alii Codd.

—l. 27. 1957 Years, 1950 edit. 12 1544.

P. 124. l. 7. Computation, or two Years more added to the corrected Canon.

—l. 8. 5017 Years, or 5019.

P. 152. l. 2. 5017, or 5019.

—l. 10. 5017, or 5019.

—l. 17. Forty Years. The Version of Ruffinus has 40 Years: regnavit quidem annos XL.

P. 131. l. 32. 1791, v. 1792.

P. 173. l. 22. See Kennicott's State of the printed Hebrew Text, p. 543, 544.

P. 175. l. 17. Been omitted. See Kennicott's State of the printed Hebrew Text, p. 543, 544.

P. 177. l. 13. Viz. Four Years over Part of Israel, from the 27th of Afa, to the Death of Tribini, v. 21, 22, and seven Years and more from the 31st of Afa to the 38th, v. 23, 29.

P. 185. l. 20. For these Years of Anarchy.

P. 200. l. 6. Polyhistor, Cajus Julius Hyginus Augusti libertus—studiose et avide

P 3

imitatus

imitatus est Cornelium Alexandrum Grammaticum Græcum, quem propter Antiquitatis notitiam Polyhystorem multi quidam Historiam vocabant Sueton. de illustri Grammat. lib. cap. 20. vid. not. 3, 4, 5, 6, 7. 8, edit. Pitisci.

P. 202. l. 28. i. e. 2220, or more truly 2230, the Sarus being reckoned 223 Months, as appears from a Passage of Pliny, lib. 2. c. 13. init. vid. not. ibid. et Schroeri imperium Babylonis et Nini, p. 32, 33.

P. 218. l. 26. 1622. *Cassiodorus* writ CXLIII, for 144000 in Apoc. c. 14. v. 1. p. 218. His Words are in Monte Sion, vidisse se dicit stantem dominum *Christum* et eum eo CXLIII. beatorum, &c.

P. 221. l. 22. 2098, 2097.

P. 227. l. 5. The Hebrew. See Dr. Brett's Chronological Essay on the Sacred History, &c. p. 76—94.

P. 234. l. 36. Sabynitus, Labynitus.

— l. 39. A Century Eustath. Comment. in Dionys Perieg. v. 1005, says, probably from Herennius Philo, whom Stephanus quotes, ἀρχαίσιζαν τὴν πόλιν ταύτην (Βαβυλῶνα) τῆς Ερμιραμίδος λέχασιν ἑῶρος χιλίης σελικοσιν, which if the true Reading, brings the

the Building of Babylon to the Year before Christ 2547, and less than a Century after Nimrod, or the first Belus.

P. 212. l. 19. *Porphyrus* says, apud Simphi Com. in Aristot. lib. 2. de Cælo, fol. 123.

— l. 20. The Term of 1903 Years, and Simplicius observes, ἡμεῖς δὲ ἔχῳ Αἰ-
χυπῖες πρεσβυτέραισιν ἔχειν ἐχχέχραμμενας καὶ
ἐλατῆσιν ἢ διςχιλίοις ἐνναυτοῖς βαθυλῶνι ὅς δὲ ἐπὶ
πλείοσιν. Comment. in lib. 1. Aristot. de
Cælo. fol. 27. Ald. 1526.

P. 259. l. the last, after not. 48. Cyril
cont. Jul. lib. 3. p. 110, says, that Belus
the Father of Ninus was the first Assyrian
King, and worshiped by his Subjects with
Sacrifices and divine Honours, and that he
lived 942 Years after the Flood: Yet he
had said before, lib. 1. p. 9, 10, that Ni-
nus was the first famous King of the Assy-
rians, and he calls him the Son of Arbelus:
And so he wrote probably, p. 110, not.
ἀρα Βῆλος, but Ἀρβηλος, or Ἀραβηλος, who
he says was the first King. By this Reek-
oning of Cyril, Ἀρβηλος is placed near as
high as the Babylonian Belus, who begun
to Reign in the Year before Christ 2233,

and he is here placed in the Year before Christ 2226, so that Arbelus, or the Assyrian Belus, seems to be confounded with the Babylonian Belus.

P. 273. l. 10. *Egypt*. See p. 330, 332.

— l. 11. Lesser *Asia* till the Reign of Asar-Haddon, who conquered Egypt in the Reign of Nechao. See 2d vol. p. 236.

P. 274, not. 68. p. 134, 135. See Athenæ Deipnosoph, lib. 12. p. 528.

P. 278. l. 15. His Queen *Semiramis*. See Dionys Perieg. v. 1005, &c. and Com. Eustath. & Hill, in loc.

P. 281. l. 4. *Christ* 550, and began to Reign in the Year before Christ 585 ending. See below, p. 351.

P. 291. l. 14. Or *Chalam* Adadezer vocat versio Ruffini, idque melius.

— l. 33. *Horsemen*. 700 Horsemen, versio Ruffini.

P. 298. l. 27. 2 *Chron.* xvi. 1. (not. 13.)

P. 306. l. 13. *Arabic* Version and *Æthiopic*.

P. 308. l. 18. Reigned 43 Years. v. 42 Years. See p. 252, 253, 283.

P. 309.

APPENDIX.

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P. 309. l. 15. *Gezan*, for *Gezan*. See L'Empereur's Note ad Itinerarium, D. Benjaminis, p. 205, 206.

P. 314. l. 2. And *Dan*. The Jews, not so probably suppose, that the golden Calves were carried away by Tiglath but Asar, when he came to the Assistance of Ahaz King of Judah, against the Kings of Israel and Syria, who were Confederates against him, (Seder Olam Rabb. c. 22.) and it might be done at that Time.

P. 320. l. 26. *Tharaca*, and so Ruffinus in his Version of Josephus, and Epiphanius Scholasticus.

P. 323. not. 38. Jerome says, Com. in Isai. c. 37. p. 289. una nocte iusta Jerusalem Centum octaginta quinque millia exercitus Assëpiri pestilentia corruisse. Narrat Herodotus et plenissime Berosus Chaldaicæ Scriptor Historiæ, quorum fides de propriis Libris petenda est: But Josephus says nothing of these Testimonies of Herodotus and Berosus, vid. loc. Josephi.

P. 324. l. 2. Ver. 24, 25, where he foretells it would happen 14 Years after his Prophecy, in the Year that Ahaz died, v. 28.

P. 347.

P. 347. l. 32. Or *Scythians*. They seem to be those Scythian Nations whom Herodotus calls Moschi and Tibarini, whom he joins together as the Prophet does Mesheck and Tubal, and called Iberians and Georgians. See Brenner's Notes in Epitom. Mosi. Armen. p. 77.

P. 348. l. 6. *Nineveh*. Concerning Nineveh. See Nahum, c. i. v. 10. fulfilled by the Account of Diod. See lib. 2. p. 80. Edit. Steph. p. 112. edit. Phod. Also Nah. 2. 6. fulfilled by an Account in Diod. See lib. 2. edit. Phod. p. 113, and so Nah. v. 8, 9.

P. 351. l. 34. At highest. See above, p. 281.

P. 352. l. 10. *Lansbery*, his Words are, anno a Nabonassare 163, qui fuit annus tertius Olympiadis 48 (i. e. anno ante Christum 585) Sol totus defecerit non tantum prope Sardos in Lydia, verum etiam in Hellesponto et circa Hellespontum; fuit que defectus tantus ut ex die repente nox efficeretur. Erat autem tunc Sol apogæus, et Luna perigæa Semidiameter veræ Lunæ erat. Semp. 17, 47, uno Saltem Scrupulo primo major Semidiametro Solis, propter occultatum

occultatum totum Solem a Luna cum mora.
 Erat igitur Semidiameter Solis Semp. 16,
 47. idque in Apogæo Urania met, lib. 2.
 p. 53.

In p. 350, 351, 352, 353, where ever
 the Number occurs it is corrected and made
 585.

P. 357. l. 12. Of Jerusalem ended, and,

P. 360. l. 33. Chronolog. p. 230, and,

P. 361. l. penult. Numb. iv. 3, &c.
 and Jerome so understands it, Præfat. in
 Ezech. but he gives another Sense in his
 Commentary on the Place.

P. 366. l. 9. By Berosus, though not
 mentioned in the Ptolemaic Canon.

P. 375. l. 8. Zidonians, Isai. 16. v.
 14. prophesies that Moab was to be laid
 waste and desolate *within three Years* after
 the Destruction of Jerusalem: Which was
 fulfilled by the Babylonian Army under
 Nebuzaradan, whom Nebuchadnezzar sent
 to destroy the Moabites, and other Nations,
 who had been Confederates with the Jews
 against him. And that it was a Babylonian
 Army which was to destroy them is inti-
 mated, ch. xv. v. 7. where it is said, that
 their Treasures were to be carried away to
 the

the *Brook* (in their Valley) of the *Willows*. This denotes Babylon, which stood upon a Flat, which was marshy on account of the many Rivers and Canals running through it, and therefore abounded with Willows. Hence it is said, Ps. cxxxvii. v. 1, 2. that when the Jews were by the Rivers of Babylon in their Captivity they hung their Harps upon the Willows.

P. 383. l. 24, 25. Jerome. Com. in loc. et Com. in Isaia, cap. 5. p. 48.

P. 386. l. 7. *Fifty Days* instead of *Forty*. The Error might arise from a Mistake of the numeral Letter Nun (1) 50, for Mem (2) the numeral Letter for 40. The Difference of the Letters consisting in one small Stroke. See Kennicott's State of the printed Hebrew Text, p. 529—536. and it must have been an ancient Error.

P. 387. l. 25. Prophecies of Isai. c. 19. v. 1—18.

P. 403. l. penult. lib. v. p. 123. See Schröer's *imperium Babylonis et Nini*, p. 400, 401. not. f. g.

P. 410. l. 11. Jerome is guilty of a great Error in his Relation of the Taking of Babylon by the Medes. Medorum gens, quorum

quorum princeps Darius primus Babyloniorum destruxit imperium occisit Balshafar nepote Nebuchodonosor qui Evelmerodach filius fuet. Com. in cap. 15. Isaiæ p. 110.

P. 423. l. 5. Tyranny (52) The Scythians reigned 28 Years in Upper Asia, which deducted leave 78 Years.

P. 430. l. 17, *Ezra* ch. 1, 2, 3. and City as *Isaiah* foretold, ch. 45. v. 13.

— l. 22. by *Isaiah* c. 14. v. 1.

P. 440. l. 26. *Hipparchus* this exceeds the Sidereal Year, which is 365 Days, 6 Hours, 9 Minutes, 14 Seconds.

P. 445. l. 19. Twenty two, but the Number of the latter Epoch may probably be 223, and then the first Number being 256, Darius by this Reckoning 33 Years nearer to Truth. The Number 223 is confirm'd by the preceeding Epoch or Number 227; for Herodotus relates that Darius died four Years after the Battle of Marathon mentioned under it. It is also confirm'd by the following 52. Number 217: for Herodotus sais that the Expedition against the Greeks, therein mentioned, was six Years after the Death of Darius, lib. 7. c. 7.

P. 446.

P. 446. l. 4. and this was in the seventh (but sixth may be right) Year of his Reign, as *Herodotus* tells us; lib. 7. c. 7, 20; and therefore by this Computation *Xerxes* began.

P. 447. l. 11. this Number *Doctrina temporum*, lib. 13, p. 582. See lib. 10. c. 29. p. 204.

V O L. II.

P. 4. l. 8. *Thormuthis* or *Thermutis* was the Egyptian Name of the Serpent or *Aspis* which was sacred to *Isis*. *Pignor demens*; *Isaica*, p. 26.

P. 7. l. 19. The 22d Day according to the Procession of a Degree in 72 Years.

P. 9. l. 26. *Capricorn* and so a Fragment de *Cæli positione* ascribed to *Censorinus*, c. 2. p. 132, edit. *Havercamp*, 1743.

P. 21. l. penult. But *October* the 6th, according to the Difference between the *Julian* and true Solar Year, and so of the rest.

P. 32. l. 16. And twenty Years, therefore *Dr. Hyde* is mistaken in saying that the *Persians* and *Medes* also, whose Year was the same, reckoned their Year as the *Egyptians* did, 365 Days without intercalating

lating the odd Hours. His Words are, apud Persas in æra civili & astrònómica ut in ea Nabonassari quam sequebantur Ægyptii anni caput sine ulla restrictione vagabatur per totum annum in perpetuum; & cum esset tantum 365, dierum absque consideratione fractionum singulis quatuor annis uno die regrediebatur, Hist. Relig. Vit. Pers. c. 14. p. 187. & de Medorum anno idem dicit, ibid. p. 191.

P. 37. l. 24 In an ancient MS. which Barthius had of Exerceptions from various Authors, it is related of Thales. Thales Philosophus primus sapiens appellatus est. Inventor fuit Ursæ majoris, ac primus dicitur de Astronomia tractasse, nec non solares Eclipses predixit, ac Solis & Lunæ magnitudines primus dicitur invenisse, item cursum Solis & secundum hunc dicitur annum 365. diebus divisisse. Ad. vers. lib. 15. c. 26.

P. 38. l. 23. 1524 has, and the first Edition of Bononia, 1494.

P. 45. l. 19. July 26th, according to the Procession of a Degree or Day in 72 Years. See above in p. 7, but according to the Difference between the Julian and the Solar

Solar Year, the Summer Solstice in the Year before Christ 1557, was on the 5th of July.

P. 47. l. 21. 1524 has it, and the first at Bologna 1497.

P. 54. l. ult. 1524 and the oldest Bologna 1497.

P. 55. l. 14. 1524, and in the oldest of Bologna 1497.

P. 57. l. 11. Gorius in his *Musæum Etruscum*, Tom. 2. p. 402. thinks, and not improbably, that Numa procured his reformed Solar, and also his Lunar Year from the Etrurians, and they might have it from the Pelasgi who received them in Egypt, and carried them both to Greece and Italy.

P. 69. l. 4. Of July, or 5th of July. See above, p. 45.

P. 75. l. 20. Fifth of July, or rather the 4th or 3d.

—l. 24. 22d Day of July, but Petavius reckoned by the Solar Year, and its Difference from the Julian. See above, p. 7.

P. 85. l. 21.—34. The old Editions of Cenforinus the first 1497. The Aldus and German

German have 68 Years for the two intercalary Months.

P. 87. l. 101. p. 59. See Pomp. Lætus and Cælius Rhodiginus, lib. 25. c. 30.

— l. 20. Sexaginta 68 dies habet Edit. Princeps Bonon 1497, & Ald. & Germ.

P. 88. l. 38. Consuetudine in eum, Edit. Rom. 1470.

P. 89. l. 6. Cicero suis circuitus Solis Obibium v. diebus & LX. & CCC. quarta feri diei parte addita conversionem conficiunt annuam De Nat. Deor. lib. 2. c. 19. p. 143, 144. Edit. Davis. This shews that though Julius Cæsar corrected the Roman Calendar by the Egyptian Year of 365 Days and a Quarter; the Year was then found to want something of the six odd Hours, which makes the Calendar imperfect, and to lose a Day in 131 Years, at 11 Minutes.

P. 215. line last. Chronograph.

P. 168. l. 8. Joseph died. It is observable that Augustin writes regnantibus Assyriorum duodecimo Manito (i. e. a Belo) & undecimo Sicyonorum Plimnæa. — Mortuus est Joseph in Ægypto, post cujus mortem populus Dei mirabiliter crescens mansit in

Q

Ægypto

Ægypto centum quadraginta quinque annos
De Civit Dei, lib. 18. c. 7. which agrees
 exactly to my Chronology. Joseph died in
 the Year before Christ 1737. the Israelites
 went out of Egypt in the Year before Christ
 1593. P. below 198. Mamithus began to
 reign in the Year before Christ 1735. Vol.
 I. p. 248. two Years after the Death of
 Joseph, and Plimnæus began to reign in
 the Year before Christ 1752, and reigned
 48 Years.

P. 194. last line, ver. 28. This Emenda-
 tion has escaped the critical Authors in this
 Book of Plutarch, viz. Xilander, Bentley,
 Baxter, Markland, Squire, who have let
Idm9uas stand uncorrected.

P. 210. l. 117. was less. See Norden's
 Travels, p. 146.

P. 211. l. 1. The third Pyramid. See
 Norden's Travels, p. 146, 147.

P. 213. — M. Maillet is of Opinion that
 the Union of the Head of a *Virgin*, with
 the Body of a *Lyon*, represents the over-
 flowing of the Nile, when the Sun is in the
 Sign of Leo and Virgo. This is very pro-
 bable. The Wings, he thinks, were added

to denote the *fuga temporum*. See Norden's Travels in Egypt and Nubia, p. 121.

P. 224. — Thucydides supposes Homer to be as old or older than Herodotus does. See his Citation of some Verses from his Hymn to Apollo, p. 230, 231. and observes upon them that it thence appears that Homer mentions Games celebrated at Delos in ancient Times, before the Athenians restored them, and added Horse-racing to them, and also before the Tyranny of Pisistratus. Mr. Costard is to blame to urge the uncertain and erroneous astronomical Observations of ancient Times no ways to be depended on; and from which he cannot infer his own low Account of the Age of Hesiod and Homer to the Year before Christ 580, and that the Iliad and Odyssey were wrote about the Year before Christ 558. See Philosoph. Transactions, Vol. 48. Part 2. p. 441—484. All his Essay is too precarious to deserve a Confutation, and is unworthy of the Pen of a learned Writer. Sir Isaac Newton failed in his Chronology, by following the ill-grounded astronomical Conjectures in Opposition to the

unanimous Consent of ancient History, and this is Mr. Costard's Case also.

P. 225. l. 24. The Olympiads. Cicero fais Homerus qui multis ut mihi videtur ante (Hesiodum) sæculis fuit. in Cat. maj. de Senectut, c. 15. Edit. Græc.

P. 227. l. 28. Games. *Pisistratus*. Pisistratus primus Homeri libros confusos antea, sic disposuisse dicitur, ut nunc habemus. Cicero de Oratore, lib. 3. Sect. 34.

P. 228. lin. ant penul, p. 1158. Nicarchus, lib. 1. Epigram. de Diana locutus.

ἔγω βέβαιος καταλύειν εἰ χαρ' ἐκείνη
τέξειναι ὡς αὐτῇ, τίς θεῶ ἐσι λόχος

P. 229. l. 25. *Theopompus* apud Proclum in Timæo Plat. p. 30.

P. 236. l. 13. See first Vol. p. 330, 332.

P. 259. l. 16. is known. The Egyptian Priests told Herodotus, that their Hercules lived 17000 Years before the Reign of Amasis, i. e. 1416 Years, by their reckoning Months for Years. Amasis began to reign 568 Years before the Christian Æra. This Account places Hercules 1984 Years before the vulgar Æra of Christ. But this is about

a Century less than the Records of Thebes made it.

P. 261. 7. Semphucrates legit Jablonski Pantheon Ægypt, lib. 2. c. 3. p. 187. and this shews that Harpocrates was an ancient Egyptian God, though not mentioned by Herodotus and the most ancient Writers of the Egyptian History. See Jablonski Pantheon Ægypt, lib. 2. c. 6. p. 241, &c.

— 1. 35. ΦΘΑ may be derived from the Phœnician or Hebrew פתח Phthah aperuit or sculpsit.

P. 262. 1. 21. Kneph or Cneph seems to be derived from כנף a Wing. So Cneph was the supreme God represented by a *winged Globe*, with a Serpent emerging from it.

P. 269. 1. 24. well known. See Jablonski's Pantheon Ægypt, lib 2. c. 2. p. 16. &c.

P. 283. 1. 3. (32) Benjamin the Jew sais, Damiatam veni quæ olim Caphtor dicebatur Itinerarum, p. 125. vid. Not. L'Empereur in lov, p. 226,—228.

P. 283. 1. 23. Caphtor. The learned Mr. Swinton is greatly mistaken in supposing the

Isle of Caphtor to be Cyprus De Num Summar & Phœnic, p. 82, 83.

— l. 30. *Phœnicia* and were of a different Original from the Etrurians.

P. 285. lin. ult. *Osiris*. See a Passage from Suidas voc *Ηγοισκας* and Ol. Worm, p. 95. monument Danic.

P. 287. l. 1. So *Osiris*.

Primus aratra manu sollerti fecit Osiris,
At teneram ferro sollicitavit humum
Primus inexperta commisit semina terræ,
Pomaque non nota legit ab arboribus.
Hic docuit teneram palis adjungere vitem,
Hic viridem dura cadere falce comam.
Illi jucundos primum matura sapes
Expressa incultis uva dedit pedibus.
Tibul, lib. 1. Eleg. 7.

P. 293. a not. 62. l. 1. See Norden's Travels second Part, p. 75.—80.

P. 334. l. 31. *Cecrops*. This is confirmed by the Curious and exact Chronologer Castor who related (in Chron. Euseb. p. 96.) that the Attic Kings reigned from Cecrops to the End of the Reign of Thymætēs 429 Years. Thymætēs was outed by Melanthus in the Year before Christ 1126, to which

which add 429 Years, the Reign of Cecrops commenced in the Year before Christ 1555, two Years lower than I have placed it. And so by a Deduction of 25 Years from the Epoch of the Marbles we cannot err more than two Years. Eusebius from Castor placeth the Reign of *Cecrops* in his Chronicon in the Year before Christ 1555. But he reckoned two Years before the vulgar *Æra*; and so placed Cecrops Anno ante Christum 1557, according to the vulgar *Æra*.

P. 345. l. 29. c. 95, 96. Some thought him to be *Saturn*, and some made him the Goddess called *Vesta*. See Deod. sic lib. I. p. 84. and Suid voc. See Addenda. And this was probably a Cabiric God; or an ancient Gothic deify'd Legislator.

P. 346. l. 5. the seventh. See Ol. Worm p. 17. and p. 1.

— l. 20. *Vexoris* it is Sesostris in the Juntine Edit. Florent 1525.

P. 347. lin. penult. *Amazons* vid. not in v. 252. Callimachi Hym. in Dianam, p. 303. edit. 1697.

P. 349. l. 16. See Ol. Worm, p. 274

Q 4

and

and p. 189. monum Danci, also Appian Bell Mithrid.

P. 353. l. 28. Illi Busris, fies Jovis hastia primus, p. 29. l. 1. v. 947.

P. 356. l. 25, 199, 209. By the correct Marbles.

P. 358. l. 26. Were Explanations Eustathius observes.

P. 363. l. 23. *Egyptian* Letters, so that these Obelisks are quite mistaken by Steuart in his Account of the Obelisk of Augustus Epist. Lat. & Ital. p. 15. and he absurdly corrects the Text of Diod. Sic.

P. 367. l. 12. Palm each nine Inches as he reckons a Palm.

P. 371. l. 29. Steuart fancies that Pliny wrote 73 Feet, and makes a weak Conjecture how the Numbers were changed by the Error of some Copier, and adapts the Number 73 to an Obelisk lately discovered in the Campus Martius, Epist. Lat. Ital.

P. 372. l. 20. 2 *Petilius*. See Augustin de Civit Dei, lib. 7. c. 34. and the Notes of Ludov Vives.

— l. 31. c. 18. see lib. 40. c. 29.

P. 39.

P. 376. l. 20. Edit. Harduin, Edit. Jul Firmici 1533. ad finem quinti libri Astro-nomic Manilii 1, vid. addæti notat hunc Mathematicum fuisse Manilium sed Har-duinus dicit abesse Nomen MSS.

— l. 337. *Sallustian*, now the Ludovi-fian.

P. 379. l. 2. *Hippodrome*, it is betwixt fifty and sixty Feet high, as Dr. Smith computed it, Miscel. Curios. Vol. 3. p. 45.

P. 380. lin. ante penult. Regalia about him. See Jablonski Pantheon Ægyptiorum, lib. 2. c. 1. p. 125, &c.

P. 383. l. 13. Lastly, see Musæum Nom. Tom. I. Part 2. p. 76, 77.

— l. 18. abridg'd. He was sometimes represented in the Symbols of the Sun, and was its thought the same with Orus, as Gilbert Cuper observes in his Harpo-crates.

P. 397. l. 21. Strabo, and largely by Norden, who thinks it was the Palace of Memnon, p. 67—82. But it seems to have been the Ruins of an ancient Temple of the Sun, which the Hieroglyphicks on the Walls and Pillars denote, as also the Sta-tue

tue of Memnon or Menon. See Note 44, 45. above.

— lin. ult. lib. i. p. 53. But the Colossal Statue of Nero was far larger De Nerone dicit Suetonius; Vestibulum ejus (domus) fuit, in quo Colossus centum viginti pedum. Struit ipsius effigie, Sect. 31. vid. Not. v. 7. edit Pitisci.

P. 411. l. 22. third, Fourmont calls him the *Tenth*, by a great Mistake, Catal Gram Diction, p. 360.

P. 420. l. 17. Hieroglyphics of the *Egyptians*. Fourmont calls the Chinese Characters Hieroglyphic Letters, Pref. p. 33. and every where; which is absurd as he knows they express the Sense of common Language only, or Things denoted by them. They contain neither theological or philosophical Notions as the Egyptian Hieroglyphics only do. But are an universal Character serving for all Languages, Arts and Sciences whatever.

P. 421. l. 8. Pronunciation. Sinæ fin & Hebræi pronunciat voces desinentes ex e & per o punctuale superscriptos inter sonum e & i, & inter sonum o & u, & v consonans

nans pronunciatur quasi u u vit w Fourmont, Præfat. ad Gram. Sin, p. 32.

P. 423. l. 15. 2351, 2353. According to Fourmont who relates, p. 378. of his Catalogue of the Chinese Historian Author Kiu Gin Xan, nomine vixit initio 7^{av} quem familiæ primæ Tartare Sæculo Christi 140. & cum tempora vetustiora propter quandam Historiarum antiquarum dispersionem negligi posse animadverteret, annales imperii Sinici antiquissimos, id est, rerum ab quo anno 1^o annis ante Christum 2353 gestarum serie continua, ad Guei liè vàm anno primum (anno ante Christum natum 428.) per annos 1930. representavit, vid que habet de annalium sinisforum antiquitate & autoritate ibid Colum 2m. & p. 379, vid. p. 380, 381. vid. omnino, p. 389, & 394.

P. 427. l. 30. 2348. See p. 429. l. 23.

P. 429. l. 3. 2697. Fourmont places him 2704 Years before the Birth of Christ, Catalog. Gram. Dict. p. 360.

— l. 17. Cycle. See p. 428.

— l. 22. Cycle. If the Chinese Anna-
list be right, the Cycle of 60 Years began
in the 8th Year of Hoam-Ti, and then the
first of Yan was the 33^d of the second
Cycle,

Cycle, and if he reigned an hundred Years he must die that Year, or the 32d of the 2d Cycle. See Fourmont, Cat. lib. Sin, p. 493. fin & p. 494.

P. 433. l. 16. Fo Hi, according to Confucius in his Commentary on the ancient Book Yking, Fo Hi first governed China, Chine-Wong succeeded him: after them Hoangti Yao and Chun possessed the Throne.

P. 481. l. 16. Western *Tartars*, de *Tartarorum imperio* in China. Vid. Fourmont Catal. lib. Sin. p. 497.

Int. Emendations and Corrections. P. 427. for 2390 (l. 30.) for 2390 read 2378.

VOL. III.

P. 27. l. 34. at Tyre and at Tartessus or Cades in Spain, where he had a sumptuous Temple built by the Phœnicians, and was worshipped there by the Iberians. See Appian in Iberiis. Arrian in Alex. lib. 2. Diod. Sic. lib. 5. Mela Philostratus.

P. 34. — Saturn seems to have been the first Warrior, and by his Expeditions possessed various Countries, and made Settlements where he went; and it is probable that

that he carried the first Gods of his Predecessors and Contemporaries wherever he came: and this will account for the Names and Worship of the old Hyperborean Gods introduced by him and from him to the Japhetics: and thence spread into Greece, Germany, Gaul, Iberia, and Italy. For the Names of several of them are of Phœnician and Gothic (i. e. Japhetic) Original, and their Names not known to the Greeks and Latins; as appears from Herodotus, Plato, Plutarch, Dionysius Halicarnassus, and some Latin Writers. Olaus Rudberkius mistakes in saying, Saturn travelled into the Northern Parts as far as Sweden, and settled a Colony and reigned there. Atlantica.

Not. 55. The first Etrurian Statues were made like the Greek before Dedalus, and might be in the same Form with the Pelasgi, and taught the Etrurians by the Pelasgi: unless they were of Japhetic Original. The Wings of their Statues were of Phœnician or Pelasgic Original, as those of the Egyptian Statue were. For the Phœnicians were the Original Authors of the Idolatry both of the Egyptians and Etrurians:

rians: and this is the Cause that their most ancient Gods and religious Ceremonies so much agree. See Gorii Musæum Etruscum, vol. 2. p. 28, 29, 30, 31.

P. 47. l. 23. Sanchoniatho. See a remarkable Passage from Sanchoniatho in Cyril cont. Julian, lib. 6. p. 205.

P. 55. l. 1. Idolatry. See Cicero de Divinat. lib. 1.

P. 57. l. 29. *Æsculapius*. *Εἰ* (*Æsculapio* jus Divinationis adjungitur, Apollodorus in libris quibus titulos est *περὶ Θεῶν* scribit, quod *Æsculapius* Divinationibus et Auguriis præfit, Macrob. Saturnal. lib. 1. c. 20. He had a Feast at Epidaurus, where he gave Answers to his Worshippers in an Oracular Way. See Plato's *Jon.* princip. and Potter's *Gr. Antiq.* vol. 1. p. 372.

P. 65. l. 12. *Σαμολόανη*. These were celebrated in a Cave called Zervanthus. See Bochart *Geograph. Sacr.* lib. 1. c. 12. p. 397. See Gorii Musæum Etruscum, Tom. 2. p. 336.

P. 66. l. 8. That the Caberi were called Dioscori by the Greeks is evident from an ancient Greek Inscription in Spoa, i. e.

ΓΑΙΟΣ

ΓΑΙΟΣ ΓΑΙΟΥ ΑΧΑΡΝΕΤΣ ΙΕΡΕΤΣ
ΓΕΝΟΜΕΝΟΣ ΘΕΩΝ ΜΕΓΑΛΩΝ
ΔΙΟΕΚΟΡΩΝ ΚΑΒΕΙΡΩΝ, &c. Lib.
de arif. ignotorum Deorum, p. 109.

P. 69. l. 1. *Coes* and by the Etrurians
Cadoli. See Dionys. Antiq. Rom. lib. 2.
p. 92. and by the Romans Camille, of whom
see Musæum Rom. Tom. 1. part 2. p. 98.
tab. 46.

P. 71. l. 2. *Cymbals, Drums.* The Drums
was invented by the Corybantes *Βυρσοφόροι*
Κορυβαντες *μιο Κορυβαντες* *εὐρον.* Euripides in
Bacchis.

— 1. 5. thought [but see Athenæi De-
ipsiograph. lib. 12. p. 528.]

— 1. 8. *Cretans.* Lucian makes the Co-
rybantes and the Curetes Cretans de Salta-
tione. See Note 28 above.

P. 75. l. 1. This Time Orpheus as Dio-
dorus Siculus relates, lib. 5. p. 333.

P. 79. l. 13. The *Celtic.* The Celtic
Language of the Gauls was Greek, as Cæ-
sar observes, and they had Letters very an-
ciently from the Pelasgi. See Comment.
lib. 6. sect. 13. And they worshipped the
Pelasgic Deities from whom they claimed
their Original: Mercury, Apollo, Mars,
Jupiter

Jupiter and Minerva. Ibid. sect. 15, 16. See Pirardi lib. 5. de prisca Celtipædia passim. He proves the Galli to be Gomarians and very ancient; and they were probably older than Dis or the Pelasgic Plato, though he might probably bring the Phœnician Gods amongst them. Their Language seems to have been Japhetic or Javanic Greek, and their Letters the old Pelasgic. See Pirardi lib. 3. & lib. 4. from p. 137, to p. 155. But their Language was anciently mixed with the Phœnician. See Pirardi, Celtipæd. lib. 222, 223.

P. 101. l. 10. City or Castle. See Strabo.

P. 104. l. 33. lib. 1. c. 3. p. 15. See Gori. Also see his Musæum Etruscum, vol. 2. p. 39. And Bochart is mistaken with them, Geogr. Sacr. lib. 1. c. 33. p. 587, &c.

P. 115. l. 19. *Gala*. See Heineccius de regnis Celtarum & Celtib. p. 104. tom. 4.

P. 116. We are told by Censorinus that the ritual Books or Annals of the Etrurians reckoned the several Ages of their Nation from the first Foundation of their Cities, viz. Scriptum esse fatur (in ritualibus Etruscorum libris) initia sic poni senatorum, quo
die

die urbis atque civitates constituerentur, de his qui eo die nati sunt, eum qui diutissime vixisset, die mortis suæ primi sæculi modulum finire, eoque die qui essent reliqui in civitate, de his rursus ejus mortem; qui longissimum ætatem egisset finem esse sæculi secundi. Sic deinceps tempus reliquorum terminari—He adds, quare in Tuscis Historiis quæ octavo eorum sæculo scripta sunt ut Varro testatur, et quot numero sæcula ei genti data sint, et transactorum singula quantæ fuerint, quibusve ostentis eorum exitus designati sint, continetur. Itaque scriptum est, *quatuor prima sæcula annorum fuisse centum et quinque*: quintum, centum viginti trium: sextum unde viginti et centum: septimum, totidem: octavum tum demum agi; nonum et decimum superesse: quibus transactis finem fore nominis Etrusci. De die. natali. c. 17.

Censorinus is before relating the various Computations of natural Ages or Sæcula distinct from ~~YEARS~~ common or civil Generations, and observes that amongst the Antients, Epigenes reckoned the longest Term of human Life 112 Years, Berosus 116 Years, others 120 Years or more. Then

R

he

he proceeds to the foregoing Account of the Etrurians; and shews from Varro that they computed the longest Life at more than an hundred Years, and made the four first most ancient Lives, or Sæcula Ages deduced from them 420 Years, each at an hundred and five Years; for so the Words are to be understood, viz. *Scriptum est quatuor Sæcula prima annorum fuisse* (singula either omitted or understood) *centum et quinque*. And this Sense is evident from what follows; that the first Ages of the Etrurians contained an hundred Years each. Which Reckoning was followed by the ancient Romans. *Etruscos quorum prima Sæcula centenum fuerant annorum imitari voluerunt*. Ibid.

By this Account the Annals of the Etrurians contained 781 Years to the Time of the Declension of the Pelasgic Kingdom, which was settled in Etruria, and which was dissolved and seized on by the original Tyrrhenes and other neighbouring Nations: And the total Overthrow of the Pelasgic Kingdom happened soon after the Destruction of Troy, as Dion. Halicarn. tells us, *Histor. Roman. p. 20, 21*. So this Extirpation

pation of the Pelasgi out of their Settlements might be in the Year before Christ 1174; and by this Computation, the Etrurians had Settlements in Italy in the Year before Christ 1955 and they had probably been there many Years before this Time, though the Pelasgi came not amongst them till more than three Sæcula, or 300 Years after. I have supposed the Etrurian Annals to be wrote in the Beginning of their eighth Sæculum: But they might be wrote in the Middle of it, or later; and then the ivth Epoch will reach up about 60 Years higher, or to the Year before Christ 2015: But as they had no Letters in their first Ages, nor till the Pelasgi settled amongst them, anno ante Christum 1645, unless they were brought before by the Galls, they might err several Centuries in their Annals wrote many Centuries after, as not knowing when they first came into Italy, and having no Memorials of their Migration and first Settlement there.

Concerning the Etrurians, see Diod. Sic. lib. 5. p. 219. in the Latin Margin.

If the Etrurian Annals were really as old as the eighth Sæculum of the Æra of their

Settlement in Italy, about the Year before Christ 2439, they must have been wrote in the Year before Christ 1598, and in the flourishing Time of the Pelasgic Kingdom: and fifty Years of the eighth Sæculum and two Sæcula, or the ninth and tenth, at 210 Years, added afterwards, will bring their Time to the Year before Christ 1338, when according to Dionys. Halicarn. their Kingdom was near its Declension, in the second Generation before the War of Troy. Antiq. Rom. p. 20. lib. 1.

P. 117. l. 15. *Tyras*, See Goropii Vertumnus, p. 39.

P. 121. l. 13. *Dempster* and Gorius.

P. 122. l. 28. 1642. See the Additions to p. 116.

P. 125. l. 15. and others. See Heinecius de Tyrrenorum Origine. P. 93, 94. Tom. 4.

— l. 9. Cercops read Cecrops.

P. 129. l. 10. *Cadmus*. See Gorii Museum Etruscum, vol. 2. p. 33—35.

P. 133. l. 4. *Telchines*. See an Account of the Telchines in Comment. Nonni in Goltrii Græciam, p. 275 and 277, concerning

ing the Colossus at Rhodes from Pliny, Nat. Hist. lib. 24. c. 7.

P. 148. l. 25. E there is also an F wrote 8 in some old Etrurian Inscriptions mentioned by Gorius: And he has added it to the Etrurian Alphabet, Musæi Etrusc. tom. 2. p. 417, but as he makes it correspond to the Latin F, or German W and Greek Φ, he should have placed it after E and before H, and not in the last Place of the Alphabet, which ended with V.

P. 151. l. ult. 3 in the Ugubine Tables, and Etrurian Inscriptions. But see Gorii Musæum Etruscum concerning the whole Alphabet, tom. 2. p. 405 - 418.

Alphabetum Etruscum, Gerii tom. 2. p. 417.

1	A	A
2	E	E
3	H	H
4	Θ	TH T
5	I	I
6	K	K
7	Y	L
8	M m	M
9	N n	N
10	P	P
11	R	R
12	S	S
13	Y	T
14	V Y	[Consonant] Vowel
15	8	Ph F

The Letters B C D are omitted, but were in the oldest Latin Alphabet, and no doubt in the Etrurian also, H had not the O in it in later Times but it had it at first, and after the O was pronounced like the V they left the O out. Cato tells us the Etrurians had not Q in their Alphabet, p. 157. below in Note.

APPENDIX.

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P. 153. l. ult. $\Delta\eta\mu\omega\varsigma$. Vid. et Hesych. $\Sigma\alpha\mu\iota\omega\nu$.

P. 177. l. 24. b & s, and Priscian sais BS Latinae literæ pro ψ Græca litera non aliter scribi debent in una eademque litera conjunctæ, nisi in fine nominativi cujus genitivus in *bis* definit; ut urbs urbis, celebs celebis, Arabs Arabis. Apud Cassiodorum de Orthographia.

P. 178. l. 21. B G D. He was misled by Gorius. See Musæum Etruscum, tom. p. 407.

P. 179. l. 11. *Etrurian* Alphabet. In the Etrurian Eugubine Tables, the oldest extant in the World, we have the Phœnician $\beth$ several Times, which Gorius by Mistake makes V consonant, and it might be V pronounced sometimes as the Latin B was. And the Etrurian V consonant is very like the B viz $\beth$ as it is sometimes wrote $\beth$ or $\beth$ in the Phœnician Form.

P. 181. l. 11. χ de litera χ . Vid. Plat. Timæ p. 36. edit. Serran. tom. 3.

— l. 15. c yet a later σ is found in an Herculan Inscription on the Wall of an House; and the Inscription being wrote in

R 4

small

small Greek Letters, and with Spirits and Accents makes the Genuineness of it doubted.

P. 184. l. 1. (17) hunc modum servabant veteris Hebræi dum res divinas peregerunt in tabernaculo, vid. Ps. 25. v. 6. & 26. v. 6. et notas nostras in loc. in Gr. (Having also Mr. Jackson's Bos's Septuagint, in which the MS Note referred to is, shall here insert it, i. e. κυκλώσω τὸ θυσιᾶς ἡρίων σε κύριε Ægyptii in Isidis sacris hunc morem tenuerunt, testis est Apuleius quod in illius Deæ mysteriis per dispositas aras, &c. Aur. Asin. lib. 11. Hunc modum servabant Persii, τὰς βαρὰς περιέχεθι Altum Deipnosoph. lib. 12. Et Romani teste Virgilio. Æneid. 8. v. 285.

Tum Salii ad cantus, incepta altaria circum,
Populeis adsunt evincti tempora ramis)

Mr. Francklin in his Dissertation on ancient Tragedy says, that the Chorus being divided into several Rows, advanced or retreated from the right Hand to the left, which is called Strophe, and then back from the left to the right, which we call Anti-

Antistrophe, after which they stood still in the Midst of the Stage and sung the Epode.
p. 20, 21.

P. 197. l. 13. See Vitringa's Observat.
Sac. p. 185—187.

P. 201. l. 23. constantly agree to the Greek.

P. 205. l. ult. p. 69. Planum est omnem, quæ hodie est in terrarum orbe, linguæ Hebrææ cognitionem revocandam tandem esse & adscribendam Græcæ τῶν LXX S. bibliorum translationi. Lud. Cappel. critica Sacra lib. 6. c. 10. sect. 3. vid. tot. cap.

P. 227. l. ult. published. Plato in Cratylō p. 409. under the Name of Socrates sais Σκεψαν δὴ ὁ ἔχων ὑποπτεύω περὶ αὐτοῦ (concerning the Etymology of God's) ἐννῶν ὅτι πολλὰ οἱ Ἕλληνες ὀνόματα ἄλλως τε καὶ οἱ ὑπὸ τῶν βαρβάρους οἰκῶντες παρὰ τῶν βαρβάρων ἐλήφασιν. Edit. Serran.

P. 219. l. 14. Kings. These might be 1st Cythōn, who reigned 1566 Years: 2d Apterus (or Pterus, as Pausanias calls him) who reigned 1503 Years: 3d Lapis or Lapes who reigned 1463 Years: and 4th Asterius, who reigned 1448 Years before the vulgar Christian Æra. Euseb. Chronic.

But

But their Kings may be carried forty or fifty Years higher. Before these Pausanius mentions from the Poet Cinæthon an old Rhadamanthus the Son of Vulcan, and Vulcan was the Son of Thales, and Thales of Cres. Arcad. p. 707.

P. 241. l. 17, 18. Hence Homer Odyf. γ

Ἰὸν δ' ἐς Δωδώνην φότο βήμεναι ὑφέα θεσίο
ἐκ ἡρῶς ὑψικόμοιο Διὸς ἑλὼν ἐπακύνῃ

Et Silius Italicus lib. 3.

In gremio Thebes geminas sedisse columbas
Quarum Choonias pennis quæ contigit oras
Implet fatidico Dodonida munere quercum.

Vid. Nonnii Comment. in Gobzii Græciam, p. 15, 16.

P. 242. l. 23. *Theſprotis*. Hence Pindar calls it θεσπρωΐδα Δωδώνην. Vid. loc.

P. 248. l. 18. Who sat upon a Tripod placed over the Cavern where the Prophetic Exhalations ascended and filled the Priestess. But one of these young Virgin Priestesses having been debauched, it was afterwards ordered, that none but Women of at least fifty Years of Age should deliver the

the Oracles. See Nonnii Comment. in Goltzii Græciam. p. 36, 37, 38.

P. 259. l. 15. and Virtue. Quid? qui aut fortes aut claros aut potentes viros tradunt post mortem at Deos pervenisse, eosque esse ipsos, quos nos colere, precari, venerarique soleamus, nonne expertes sunt religionum omnium? quæ ratio maxime tractata ab Euhemero est, quem noster et interpretatus et secutus est præter ceteros, Ennius ab Euhemero autem et mortes et sepulchra demonstrantur Deorum. Utrum igitur his confirmasse religionem videtur an penitus totum sustulisse. Cicero de Nat. Deor. lib. 1. c. 42.

P. 95. l. 96. edit. Davis vid. Lactant Div. Institut. lib. 1. c. xi. et Augustin de Civit Dei, lib. 6. c. 7.

P. 260. lin. ult. concremari vid. Tusuel Dissertat. l. 1. c. 13. et Lactant. Div. Instit. l. 1. c. 15. p. 63—70. edit. Oxon.

P. 275. l. 4. *Orpheus*. See Burnet's *Archæologia*, p. 126, 127, 128.

P. 277. l. 5. *Infernal Regions*. Hence the infernal Mysteries were celebrated in Honour to her. See p. 291, &c. and 299.

P. 289.

P. 289. — Lectio igitur genuina videtur, et totus locus quem exhibet Scholiastes Apollonius Rhodius Argonaut, lib. 1. ad v. 972, p. 100. Verba suat Εραίστοθενος ὄνομα ὡγῆς (Ἰέλιος) ἐρίθων ἀπεδώκεν ἐν τῷ Ερμῇ λεχων ἔτω.

*Ηχερνῆτις ἐρίθος ἐφ' ὑψηλῆς πυλεῶνος
Δευδαλίδος ἰευχεσσα καλᾶς ἤειδεν Ἰεῖρος

ἐκ ἑστὶ δὲ φησὶ Δίδυμος, ἀλλ' ὕμνος ἢς Διμήτεια.
Pontanus notat hoc Festum congruere Danico Juel et ludis apud Danos Julensibus dictis, qui aut celebrantur post completa jam Cerea Horrea; aut quod novus jam annus eu vernum tempus instet, quo Cereris denuo faciendum operandumque. Fast Danicorum, lib. 1. p. 22. Autore Olao Wormio) In libro de Paonibus auctor est Samus Delius hordei manipulos congestos Ulos dici et Julos—proinde ex Cereris inventis et fructus ipsos et in Deam concinnatos Hymnos Ulos appellant et Julios Cælii Rhodigini Lat. Antiq. lib. 5. c. 11. p. 252. Διμήτεια τρος (ὡγῆς) Ἰεῖρος Polleu Onomast, lib. 1. Num. 85. ἐστὶ δὲ (Ἰεῖρος) ὡγῆς ὄνομα ὡς φησιν Εραίστοθενος ἐν τῷ Ερμῇ ἢ χερνητὶς θεὸς ἐφ' ὑψηλῆς ἐλεῶνος Δανδαίτις σείχεσσα καλᾶς

λαῖς δ' ἦοιδεν Ιέλος, apud Sylburg Etymolog. M. p. 472. legitur apud fast Danic Olai Wormio Δευδαλίδος τέυχασα καλαῖς ἦοιδεν Ιέλος p. 22. Horde? sacra farque parans falsum cantabat Julos Quæ videtur una lectio Etymolog. M. Δευδαλίδες enim sunt ἱεραὶ κριθαὶ apud Etymolog. M. nec Δανδαΐτης habet locum in Græce sermone, forte etiam καλας pro καλας ut est apud Schol. Apd. Rhod. ex Eratosthene ut est in Lex in Constant. in Lectio igitur genuina—()

P. 301. — ΜΙΘΡΑ. Sic Persæ vocant τὸν ἥλιον Strut, lib. 15. Clarissimus Kelandus hanc vocem optime deducit ex *milir* mensis nomine Solem dentotante: Milir enim Persarum Deum vocatum fuisse, per quem jurabat Sapor in epistola sua ad Tirannum Armenorum regem, Miehr magnum Deum, testatur Moses Cheronensis. Hist. Armen. 1. 3. Pa Mier Perfes non solum *Solem* sed et ignem elementarum quemcunque intellexisse idem Auctor est Moyses, ibid. Sed forte Mithra μιθρα est ex Armenico *Miter* unus Dominus. Ita Jos. Scaliger, et Gerardus Vossius qui id ex Persios Mihter major præstantior et simpliciter

Schinder

Schinder Differtat. de Antiq. linguæ Armeni.
p. 57, 58. See Suidas vica ΜΙΘΡΟΥ.

P. 300. l. 24. of Mithra. See a full Account of the Etrurian Mithral Mysteries in Gorius's Musæum Etruscum, Tom: 2. p. 337 — 349. See also Musæum Roman, Tom. 1. part 2. p. 68, 69.

P. 303. l. 29. Ἴωνες. These Ionians were older than those so called from Jon Son of Xuthus; so were the original Javanians who went out of Attica into Peloponnese before the Pelasgi settled there. See above p. 219. and Strab. lib. 8. p. 587.

P. 302. lin. ante penult. He was represented by Mithras by the visible Sun, who was his Symbol or Emblem.

P. 311. lin. ante penult, and likewise, but see Advertisement at the End, and Eusebius reckons the Æra of Christ two Years before the vulgar Æra.

P. 315. l. 4. *from* Phoroneus a quo et Phoronea urbs dicta, Nonni Comment. in Gobrii Græciam, p. 65.

P. 348. l. 15. *July* or the 20th of June, according to the Difference between the Julian and true Solar Year.

After

After P. 363.

A D V E R T I S E M E N T.

The Reader is desired to take Notice, where any Reckoning of Eusebius is mentioned in this Chronology, which commenced in the Interval between the Epoch of his Chronicon and the Æra of the Birth of Christ, that he computes, as Africanus also did, the Æra of the Birth of Christ to be two Years Precedent to the Dionysian or vulgar Christian Æra of it used in this Chronology.

Thus when he places Cecrops the first king of Athens from Castor; in the Year before Christ 1555 his reckoning corresponds to the Year 1557 before the Dionysian or vulgar Æra. Also his Æra of the Destruction of Troy is the Year before Christ 1180, and corresponds to the Year 1182 in the Dionysian Æra. It is the same in other Computations.

P O S T.

POSTSCRIPT.

WHAT is mentioned in p. 200, concerning the MSS. relating to the Greek Testament, was chiefly taken from Mr. Jackson's own Mouth, or approved of by him. Since his Death, I have had an Opportunity of looking over his Papers, and from them have collected the following Account; which I shall give as near as possible in his own Words. Some of them are in Latin and others in English, accordingly shall transcribe them in the same Manner, and shall mention the Books or Papers in which they are to be found. There are also some MSS. relating to the Old Testament, and to Origen which will be mentioned in this Account.

BOOKS

BOOKS in FOLIO.

Novum Testamentum Græc, per Kuster, Amst. 1710.

In his Catalogue he has this Note. In this Book many of the MSS. of Dr. Mills are collected a new, and several MSS. added which Dr. Mills did not see: And almost all the various Readings of all the most ancient Christian Writers are added, &c. and many thousand Errors of Dr. Mill's Edition are corrected.

In a Sheet or two of Paper prefix'd to the Book itself, is a fuller Account in the following Words.

In hoc exemplari excuso N. T. habentur omnes var. Lectiones Cod. MS. Leicestriensis, * post Millium denuo cum diligentia collati: Nec non duorum Cod. MS. quatuor Evangeliorum, quos Christ. Wolff. Hamburgensis, amico opè, ex Bibliotheca

S

Andreae

* MS. Cod. Leic. est Fol. ut diaunt, passim membraceus, passim chartaceus. Scriptus fuit seculo post natum Christum decimo tertio, quatenus constat ex Characteribus Seculi a Montfaucon Descripto, qui clare congrunt cum Characteribus MS. Leic. Vid. Palæograph Græc in Cap. 8. lib. 4. p. 320.

Andreae Erasmi Seidelii comparaverat. Seidelius utrumque ex Oriente, in quem cum legati auctoritate profectus erut, secum attulit. Alterius illorum videtur meminisse Rev. Dan. Ernestus Jablonsky in Præfatione ad Biblia Hebræa, Sect. 37. his verbis :
 “ Simile vidi in veteri Codice Evangelii
 “ S. Joannis, quem inter cætera Orientis
 “ Spolia ad nos retulit supra laudatus Nobilis.
 “ Seidelius, et cui Characteres Orthographici omnes, quos de Alexandrino
 “ Waltonus memorat, æque insunt.” Codices illi sunt membranacei in forma quarti Ordinis, literis uncialibus, cum Spiritibus et accentibus exarati, qui viii. circiter a reparata per Christum Dominum nostrum salute seculi ætatem referunt. Scriptio certe, potissimum prioris, exacte repræsentat eam quam doctiss. Bernardus Montfauconius in Specimine Codicis eadem ætate scripti, exhibet, lib. 3. palæographiæ Græcæ, p. 232. In priore singulæ paginæ in duas Columnas distinguuntur et Scriptionis Series ita continuatur, ut nulîa vocum, nedum commatum et capitum distinctio occurrit — ἀκέφαλος est, et a Matt. 6. 6. incipit, interdum quoque, sed rarius, integrorum foliorum

rum jacturam passus. Posterior Codex prorsus similis est ejusdem formæ literis, sed nonnihil minoribus, adeoque et mole minor, neque in Columnas distractus, ἀλέφαλος item et a Matt. 15. 30. incipiens; atque hinc inde ab injuriosa manu integris foliis privatus. Hæc Wolfius in Præfatione ad tertium tomum anæcdotorum Græcorum habet. addit in Præfat. Wolfius quod Codex Seidelianus Libros N. T. omnes præter Evangelia complexus, cujus Collationem Ludolphus Kusterus repetit, Milliani. Editione adjunxit ad alterum horum Codicum tanquam pars altera pertinuisse videatur. Describuntur in hoc exemplari Novi Fæderis summa diligentia collectæ Lectiones quæ occurrunt per tota Origenis opera ut et Justin. Martyrs, et cum illo junctorum Theophyli Antiochens incerti autor. Quæstionum et Responſionum ad Orthodoxos, Gregor. Thaumatory, Hippolyti Collectanea apud Fabricium, Methodii, Cyrilli Hierosolymitani (edit. a Mills) Archelai in Mesopotamia Episcopi in Disputatione contra. Hæresiarch forte Manichæum vult Mone-ten apud Collectanea Fabrici, Macarii Ægyptii, Basilii Seleuciæ Episcopi. Notavi

etiam in iisdem Scriptoribus ordinem verborum cum MS. Leic. congruentem.

Adduntur Lectiones Amphilocho Episcopi, Ironii et Andreae Cretenfis Archiepiscopi: etiam Eusebii Caesar. Comment in Psalmos et Esaïam et in Praeparat ac Demonstrat Evangelica et contra Marcel, et Eccles. Historia e libris de Ecclesia, Clementis Alexandrini, Ephraimi Syri, Isidori Pelusiani, Cypriani, et Lectiones MS. Cant ex nova et exacta collatione cum Ordine illius MS. qui ordo videtur fuisse quidem Ordo veteris Italini vulgati ante Castigationes — Hieronymi cui Graeci 5 Textus fere conjuncti, quinque priora cap. Matt. et duo priora contuli cum edit. Milliana Contuli edit Kusteri cum edit. Rob. Stephani, 1550.

Contuli edit. Rusteri cum variantibus Lectionibus a Waltonio editis ad finem 6to. Tom. Bib. Polyglott et allatas ex MS. Clar. Mag. 1. 2. Lin. E.M. (qui est Millii Cant. 3.) Nov. 2. continenti Acta et septem Epistolas Catholicus, qui est Millii N. I. et etiam. Bodl. I. notat a Millio Bodl. 6, qui sunt libri MS. antiquissimi et optimae notae.

Contuli etiam cum textu et Comment Andreae Caesariae Cappadocum Episcopi, qui
Apò-

Apocalypseos librum cum Commentario illustravit (ad finem Op. Chrysostomi) et notavi omnes varias Lectiones duorum Codicum (quibus usus est Sylburgius) Palatino, i. e. et Augustano; qui ab editis discrepant, et omnes etiam, in quibus inter se dissentiunt paucis exceptis quae nullius sunt momenti.

Contuli cum incerto Auctore in Augustini Opera, et etiam cum versione Coptica edita a Wilkins et cum edit. Complut. Per totum etiam N. T. contuli Versionem Copticam et cum ea Vulgar. Syr. Pers. Arab. Æthiop. et ex illis innumeras fere varias Lectiones excerpti Millio omittas, et non paucas correxi ab illo male descriptas.

Naetus fui etiam Johannis Sauberti librum rarissimum, in quo edidit varias Lectiones Textus Greci Matthaei, ex plurimis impressis et MS. Codd et cum versionibus Syr. Pers. Arab. Æth. Goth. Sax. Hebr. Martin Lutheri Moscov. Edit. Brylingerij Basil 1586. Continet etiam Lectiones varias in Mat. collectas per Marchionem Velefium Petrum Froxandum Hispanensem, facta Collatione sexdecim Exemplarium, quas postea publicavit Ludovicus do la Cerda; et

quod maximi momenti, varias Lectiones exhibet MS. vetustissimi membranacei, literis uncialibus quod 200 imperialibus emptum in Oriente attulit et ubi fama fert fere-nissimi Electoris Brandenburg illustri Biblio-thecae consecravit Johannis Ranius Professor Upsalensis Clarissimus. Et quidem hic MS. Ravii congruit Edit. Complut maxima. His addita sunt pauca ex MS. Codd Chryso-stomi Hebr. Gr. in Mat. vetustissimo, sed ex maxima parte manco, quem Diones Julius Princeps Dux quondam Brunsvicensium ex Lunæbergium sui inferuit Bibliothecae, et eum post modum in Academiae Juliae Bi-bliothecam transtulit, eidemque consecravit Celsissimi Julii Nepos, Dux Fredericus Ul-ricus, hunc Cod Homiliarum vocat Sauber-tus antiquissimum, atque obsoleto Charac-tere literisque uncialibus sine vocum distinc-tione, sine spirituum accentuumque nobis in membrana descriptum, omnes has Sauberti Lectiones diligenter excerpti et huic edit. Kuster addidi.

Addidi Lectiones quae sunt in N. T. Graece edito notisque exornato ab Isaaco Casaubono Genevae 1615. Necnon Lectiones Stephani Curcellaei ex edit. N. Test. Amstelodami apud

apud Elzevir 1658. quae quidem Stephani sunt, vid. potius Bibl. Francf, quae eas ex Stephano habent; quaedam tamen desumptae sunt ex MS. Constantinopolitano plusquam octin centorum annorum Bibliothecae Cardinalis Mazarini atque ex alio MS. velustiori adhuc, nec non ex aliis.

Contuli cum Edit. Rufteriana, totam Edit. complut 1514, et omnes var Lect. a Millio et Stephano omiffas, ut etiam ordinem verborum addidi Ordinem verborum hujns edit. neque Stephanus aut post eum Millius observavit nisi in aliquot locis Apoc. et ubi paucitate MS. utrique ocium fuit, ad id opus paululum animum advertere (in reliquo Testamento non nisi quinque aut sexies ordinem habuit Mill.) Stephanus certe quancumque pretii fecit Edit. Complut. nunquam secutus est ordinem Textus illius, aut ullam Lectionem (una forte excepta, 1 Theff. iv. 8.) de illa excerptit nisi suffragantibus plus minus MSS. quos in manibus habuit Textura Erasmus seu fundamentum fecit plane Stephanus et si aliter senserit Millius, et illum neglectis MSS. omnibus tum edit. Compl. plus quam Sexcentis locis descripsit.

Contuli ex MS. Alex. omnes var Lectiones illius MS. in quibus discrepant Collatio Huifiana five Waltoniana (vid. Proleg. Millii Sect. 1330. et confer Præfat. p. 61. Waltoni ad Polygl. Biblia) in Bib. Polyglot. Tom. ultimo inserta, & Milliana, atque etiam plurima quae respiciunt Ordinem verborum non notata a Millio; et quas una et altera exceptis inveni descriptas ex illo Cod. vetustissimo: et miratus sum negligentiam et errores Millii, qui in conferendo istum MS. librum tantae auctoritatis et vetustatis, non tantum ordinem verborum fere semper neglexit, sed etiam multas var. Lect. aut omisit, aut male descripsit. Sunt quidem Lectiones MS. et 786 plus minus quæ omituntur a Millio, quarum maximam partem contidicum MS. et ab Huifio five Waltono exacte descriptas reperi. Præter has sunt Lectiones MS. 28 quæ diversimodi proferantur ab Huifio five Waltono et Millio, et recte omnino ab Huifio five Waltono omnes proferuntur, tres aliæ sunt quas Millius recte et Waltonus, vid. Huifius male excerpfit. Sunt etiam Lect. 29. quas omnifit Huifius five Waltonus et in usum reposuit Millius. Denique quatuor aut quinque Lec-
tiones

tiones observavi quæ nec a Millio, nec ab Huifio five Waltonno recte notantur. Mecum etiam communicavit Jo. Wigley. Soc. Coll. Christi apud Cantabrig. Collationem pervertisti MS. * in Collegio dicto, quem Millius vocat Cant. 2. in qua Collatione sunt plus quam quingentæ var. Lect. non notatæ a Millio, et aliquæ quas non recte descripsit ipse. Hic MS. congruit maxime cum Comp. et Leic.

Contuli Marchionis Velefii Lat. var. in Apoc. et addidi quas omisit Millius.

Addidi var. Lect. ex diversis Exemplaribus vetustissimis Ald. Col. Frobin, &c. excusis ad fin Edit. Paris 1543 8°. quam excudebat Carol. Guillard sub sole aureo, et Lectiones primo descriptæ videntur multa parte ex iisdem MSS. quibus usus est Stephanus in sua editione et locum inter var. Lect. merentur Infra ait D. Jackson videntur excerptæ tam ex MSS. quam excusis uti etiam putavit Thyfius.

Contuli etiam quam exactissime MS. continentem quatuor Evangelia quam mecum communicavit Nobiliss Comes Winchelsea Cod. Decimi Seculi. Variæ hujus cui Lect.

* Vid. infra.

Lect. notatae sunt in libro chartaceo Vid. infra.

Addidi etiam Lect. var. Syr. Arab. et Pers. ad Ev. Matt. et Not Daniel Sult et ejus observationibus in Milli Nov. Test.

Contuli etiam Constitutiones dictas Apostolicas.

Excerpti ex notatis ab Antonio Thyfio Theolog. Professor Lug. Bat. in Exemplari Graeco 1550 foliis inserto, Omnes var. Lect. MS. Cod. qui erat S. Victoris ad Musos. Parisinum putat Thyfius hunc Codicem fuisse Stephani MS. notatum I A, sed multum fallitur. Codex enim iste Stephani complectitur solum Evangelia Matthaei Lucae et Joannis, at Codex Victorianus continet quatuor Evangelia: Magnopere etiam discrepant inter se Codex Victorianus et Stephani I A et melius congruit Par. 5. Kusteriano, attamen iste Codex bonae notae est et exhibet Lectiones maxima parte genuinas.

Editae sunt ex Thyfii notis Lectiones Frobenianae, ut etiam edit. Itagenauenses 1521. inter quas multae sunt non notatae a Millio: Nec non addidi Lectiones quae occurrunt ex var. edit. et MSS. in margine edit. Vignorianae 1587, Identidem etiam descripti Lat. edit.

edit. Bebelii edit. Basil 1524. Sed fere in omnibus conveniunt edit. Itagenau et Frobenian Collationem Codicis Victoriani ut et Itagenoensis et Bebelii et etiam Complutensis tum Hispaniensis quam Plantiniani. Habuit Thyfis a Summo Rio Scaligero qui diligentissimi contulit.

Non contuli Lectiones Thyfi ex Complut. nisi quando inter se discrepant Hise et Plantin: Multis enim abhinc annis istud Exemplar contuli quam diligentissime; et videre est Stephanum valde indiligenter hunc præclarum Codicem contulisse et descriptisse, neque post illum Clariss Millium satis diligenter contulisse. Sunt Lectiones fere innumeræ non notatæ a Stephano, et plurimæ etiam a Millio omissæ.

Contuli totum N. T. cum MSS. Barberianis editis a Pessino ad finem Catena in Marcum. Contuli etiam cum optimo MS. Seculi Septimi notato a Wetstenio Bas B. qui est membranaceus liber Monachorum S. Basilii et habet Apocalypsin absque ulla capitum divisione, accentus apppositi sunt a prima manu.

Contuli edit. Argent et Bogard in Apoc. fed

sed Argent tantum ad partem C. 21. ubi deficiebat meum Exemplar.

Contuli Gothicum Exemplar Evangeliorum Seculi quinti editum ab Edwardo Lye Oxon 1750.

Contuli Evangelarium Quadruplex versionis antiquæ Italicæ editæ a Bianchino Veronenfi, 4 Vol. Fol. Romæ 1749.

Buck's English Bible, 3 Vols. Cambr. 1629. These are replete with an incredible Number of Critical, Historical, and Explanatory Notes. In them are several Dissertations on different Parts of the O. and N. Testament. These might be of signal Service to any Person who is desirous of publishing Commentaries on the Sacred Writings: Or some Volumes Octavo might be published from them of Explanations of difficult Texts of Scripture.

Two MSS. Vols. in Fol. the one mark'd A the other B.

A.

In the Beginning: This Collection is done very exactly, and a great Number of var. Lect. of Dr. Mills out of this MS. may be corrected by this Collection. It contains only those omitted or mistaken by Dr. Mills.

Omnes

Omnes Variæ Lectiones Textus tum Græci tum Latini illius MS. Cantabrigiensis Novi Testamenti (quod Bezae ficit) Quat. Evangel. et Partis 3tiæ. Epist. Johannes et Act Apost. Collati cum Kusteri Editione Testamenti Milliani Impress Lipsicæ 1723. In this Catalogue he says this MS. is at least 1200 Years old. The joint property of the Reverend Mr. Wasse, Rector of Aynhoe in Northamptonshire, and of the Reverend Mr. Jackson, Master of Wigston's Hospital in Leicester. After the Death of Mr. Wasse his Heir gave me the whole Property of the MS. J. Jackson.

This Collection was made about A. D. 1733. by Mr. John Dickenson of St. John's College W. W.

B.

Alphabetum MS. Burleienfis continentis quatuor Evangelia. Hic Codex repositus est in Bibliotheca Nobilissimi Comitis Winchelsensis apud vicum dictum Burley super collem comitatu Rutlandiæ Decimum seculum sapit et est liber bonæ notæ.

After this follows the Collation*.

Lectiones

* Where our Author writes A. D. 1745. or the Year of the Collation. Coduis

Lectiones Evangeliorum quadruplicis Latinæ Versionis Antiquæ seu veteris Italianæ (ante Vulgatam Hieronymi) et Josepho Bianchino Veronenfi primum editi. ex Codd. MSS. aureris, argenteis, purpureis, aliisque plusquam Milliennariæ Antiquitatis Romæ 1748. Exhibent Lectiones secundi et tertii seculi.

Varia Lectiones ex interpretatione Latinæ Versionis Gothicæ Evangeliorum per Ericum Benzeliū (Versio Gothica fuit formata ex Exemplari Græco per Ulphilum Gothorum Episcopum circa medium Seculi quarti) Lectiones omissæ sunt a Millio. Incipit, Matt. ver. 5. cap. 5.

At the other End of the Vol. Literæ Antiquæ Græcæ. Literæ Antiquæ Vocis contractæ, &c. Or various contractions used in different ancient MSS. Then follow var. Lect. N. T.

Q U A R T O.

Codex MS. membranaceus var. Lect. ex Bibliotheca Burleensis Nobilissimi Comitis de Winchelsea, nunquam antea descript.

Codex exaratus videtur (quantum ex forma literarum et aliis indicibus conjectare licet) circiter modium decimi Seculi, octingentis abhinc annis.

QUARTO.

Septuaginta per Bos Franeker 1709. cum plurimis notis et var. Lect. MSS. per J. Jackson.

Novum Testamentum Græc Ap. Pet. de la Roviére 1620. cum notis pluribus MS.

Origenis de Oratione, Lib. per Reading, Lond. 1728. In his Catalogue he says, In this Book are a vast Number of various Readings taken from the Cambridge MS. by the late learned Mr. Allen of Sydney College; and Notes MS. Critical and Explanatory from all kind of ancient Writers, (by which a new and more compleat Edition of this Book may easily be formed) by Mr. Jackson.

OCTAVO, &c.

Origenis de Oratione, Lib. Gr. A smaller Edition with MS. Notes in the Margin, and in boards in Fol. Vol. of fair Paper.

Novum Testamentum, Græc. ex Editione Bengelii, Oxon 1742, 2 Volumes interleaved in 4to. Paper neatly bound. In these are the Readings of an ancient MS. (about

800

800 Years old) of the four Gospels never before collated, and belonging to the Reverend Mr. De Miffy.

In the 1st Vol. is a MS. Preface of some Pages which begins

Lectori Cæsar de Miffy.

Primam hanc Novi Testamenti partem cum MS. quatuor Evangeliorum Codice membranaceo, septuagentis circiter abhinc annis (prout conjicere licet) exarato, diligenter olim in me collatum, diligentius de-nuo contuli: Ejusdemque Codicis ab impresso quam vocant textu differentius, mea ipsa manu, et nimia quidem potius quam parciore accuratione, in hunc librum descripsi.

In a Bundle of MS. Papers are the following.

Lectiones MS. Alex. juxta Collationem Usserii non notatæ a Millio.

Notæ in N. T. cit. Lect. var. ex Cypriani Oper. secundum Edit. Oxon: Amstelodami excus 1690.

A Treatise concerning Prayer by Origen.
Versio Armeniaca Bibliorum Sacrorum
collata

POSTSCRIPT.

273

collata cum Origene *περὶ εὐχῆς* Edit. Londinensis.

Var. Lect. Vet. N. T. a Ephraim Op. Edit. Ox.

Var. Lect. Vet. N. T. ex Isidor. Pelus.

Collatio MS. vetusti membranacei in Collegio Christi apud Cantabrigienses in 8°. vocati a Millio Cant. 2. In qua Collatione adduntur omnes variæ Lectiones a Millio commissæ ve. in quibus erravit.

Per Jon. Wigley Socium,
Collegii Christi Cant.

Spiritus et Accentus habet hic Codex.

Origenis *περὶ εὐχῆς* Codex MS. in bibliotheca Coll. Trinit.

Cantab. Collatus cum Edit. Oxon 1616.

Collatio ejusdem, lib. Edit. Londinens. cum MS. Holmiano.

F I N I S.

POSTSCRIPT

collata cum Origene vixit Edit. Ion-
dinensis.

Var. Lect. Vet. N. T. a Ephraim Op.
Edit. Ox.

Var. Lect. Vet. N. T. ex Indon. Polus.

Collatio MS. verusci memorandi in Col-
legio Christi apud Cantabrigiam in 82. vo-
lunt a M. J. Cantab. In qua Collatione ad-
duntur omnes variae Lectiones a M. J. e-
mittit. et in quibus erravit.

Per Jon. Wiggley Socin.
Collegii Christi Cantab.

Spiritus et Accensus habet hic Codex.
Origene vixit Codex MS. in biblio-

theca Coll. Trin.

Cantab. Collatio cum Edit. Oxon. 1616.

Collatio eadem. lib. Edit. Londin.

cum MS. Holm.

FINIS

ERRATA.

Page 95. l. 21. et 22. read veterum Patrum monumentis late discutitur, l. 24. r. Ecclesiæ, l. ult. r. Præbendarii.—P. 102. l. 6. r. Mr. Carte, P. 106. l. 12. for Taft r. FATE.—P. 120. l. 21. r. Principles of—P. 131. l. 3. for Two r. The.—P. 168. lin. ult. r. Sane præbuerant, P. 187. l. 14. r. very difficult by. In the Appendix *εγω* is frequently misprinted *εχω*. P. 209. l. 18. and 19. r. and the Chronicle of Bede from the Hebrew.—P. 210. l. 24. r. terra vel regio.—P. 211. l. 8. r. lib. 16.—P. 212. l. 2. r. Salvatoris, l. 13. r. orbis, l. 16. r. quum. P. 213. l. 21. r. Death of Tibni, l. 22. r. and more over all Israel from, P. 217. l. 6. r. Tiglath Pul-Afar, l. 16. for justa r. juxta, l. 18. for Assēpiri r. Affyrii.—P. 218. l. 4. & 5. r. Mesheck, l. 11. and 13. r. Rhod. l. 25. r. vero, l. 16. r. Scrup 17.—P. 219. l. 2. r. Scrup, l. 8. for Jerusalem, r. Jehoiakim, l. 9. r. Chronolog, p. 230. and Jerome Com in loc.—P. 220. l. 1. for (their Valley) r. (rather Valley)—P. 221. l. 2. r. occiso, l. 17. r. reigned 33.—P. 225. l. 21. r. c. 16.—P. 224. l. 5. for P. 34 r. P. 33.—P. 225. l. 10. for feri r. fere, lin. 21. for P. 215. r. P. 115. l. 20. for 168. r. 186. l. 25. r. Sicyonorum Plemnæo.—P. 229. l. 17. r. c. 2. p. 161, &c.—P. 232. l. 4. for 947. r. 647, &c. P. 232. l. 7. & 8. r. See Eustathii Comment in Homeri, Il. Z. p. 489. P. 233. l. 16. for abridg'd r. divulged.—P. 234. l. 23. r. sinæ fere ut Hebræi pronunciant—P. 235. l. 1. for vit. r. vel, l. 6. r. quen.—P. 236. r. Chine-Nong.—P. 238. l. 20. r. Zerinthus.—P. 239. l. 7. r. Camilli, P. 240. l. 2, 9, & 12. r. Picardi. l. 20. r. Reineccius.—P. 244. l. 18. r. Reineccius—P. 247. l. 11. r. tom 2.—P. 249. l. 20. for p. 219. r. p. 229.—P. 251. l. 15, 16, 17, & 18. ought to be joined in the same Sentence.—p. 252. l. 5. r. *ωδισο*. l. 14. for eu r. ac. l. 22. for Lat. in this and several other Places r. Lect.—P. 253. l. 53. for una r. vera. P. 253. l. 13. for Strut r. Strab, for Kelandus r. Relandus, l. 14. & 15. for Milir r. Mihr, l. 20. for Pa r. per, l. 21. r. elementarem, lin. penult, for Perfios r. Perfico.—P. 254. l. 1. r. Schroderi, l. 13. for 219. r. 217. l. 21. for p. 315. r. P. 313. lin. 23. for Gobrii. r. Goltrii.—p. 257. l. 6. for collected, in this and some other Places

ERRATA.

Places r. collated, also for collection r. collation, l. 20. &
 21. for partim r. partim.—P. 262. l. 4. for ubi r. uti, l. 6.
 r. Ravius, l. 11. for Diones r. Divus, l. 17. for ex r. ac,
 l. 21. for nobis r. notis.—P. 263. l. 2. for vid. r. vel,
 l. 23. for Textura r. Textum, & for seu r. sui.—P. 264.
 l. 4. for 1330 r. 1339, l. 18. for contidicum r. contuli cum,
 l. 24. for vid. r. vel.—P. 265. lin. ante penult, for quam
 r. quem. lin. ult. for cui r. var. P. 266. l. 6. r. ex Not
 Daniel Scott, lin. 23. for Itagenauenfes r. Hagenauensis,
 the same Error also occurs, p. 267. l. 2. & 4.—P. 267.
 l. 5. & 6. r. Plantisciani, habuit Thepius a summo viro
 Scaligero qui diligentissime, l. 9. r. edit. Hisp. &—P. 269.
 l. 21. for victum r. vicum.